



Vol. c. 12

CHRISTS
TEARES OVER
Ierusalem.

Wherunto is annexed,
a comparatiue admonition
to *London.*

A IOVE MVSA.

By *Tho. Nashe.*



AT LONDON,
Printed by Iames Roberts,
and are to be solde by *Andrew*
Wife, at his shop in Paules Church-
yard, at the signe of the Angel.

Anno. 1593.



TO THE MOST HONO-
RED, AND VERTVOVS BEAV-
TIFIED LADIE, THE LADIE
ELIZABETH CAREY:

Wife to the thrice magnanimous, and noble dis-
cended Knight, Sir George Carey, Knight
Marshall. &c.



Xcellent accomplisht Court-
glorifying Lady, giue mee leaue with
the sportiue Sea Porposes, preludeatiue
a litle to play before the storme of my
Teares: to make my prayer ere I pro-
ceede to my sacrifice. Loe, for an obla-
tion to the rich burnisht shrine of your
vertue, a handfull of Ierusalem mum-
mianizd earth, (in a few sheetes of wast
paper enwrapped,) I heere (humiliate)
offer vp at your feete. More embellished should my present bee, were
my abilitie more abundant. Your illustrate ladiship ere this (I am
perswaded,) hath beheld a badde flourish with a Text-penne: all my
performance heerein is no better. I doubt you will condemne it for
worse. Wit hath his dregs, as wel as wine, Diuinitie his drosse. Expect
some Tares in this Treasise of Teares. Farre vnable are my dimme
Ospray eyes, to looke cleerely against the sunne of Gods truth. An ea-
sie matter is it for anie man, to cutte me (like a Diamond) with mine
owne dust.

A young imperfect practitioner am I in Christs schoole. Christ
accepteth the will for the deede. Weake are my deedes, great is my
will. O that our deedes onely should be seene, and our wil die inuisible.

THE EPISTLE

Long hath my intended Will (renowned Madam,) beene addressed to adore you. But words to that my resolved Will, were negligent servants. My woe-informed Witte, conspired against me with my fortune. My impotent care-crazed stile, cast of his light wings, and be-tooke him to wodden stilts. All agility it forgot, and grauel it selfe in grosse-braind formalitie. Nowe a little is it reuiued, but not so reuiued, that it hath vterly shooke of his danke upper mourning garment. Were it effectually recured, in my soule-infused lines, I would shew that I perfectly liued, and in them your praises should liue: whereas now, onely amongst the deade I liue in them, and they dead all those that looke vpon them. That which my Teare-stubbed penne, in this Theological subiect hath attempted, is no more but the course-spun webbe of discontent: a quintessence of holy complaint, extracted out of my true cause of condolment.

Peruse it iudiciall Madam, and some-thing in it shall you finde that may peirce. The World hath renowned you for Religion, pietie, bountihood, modestie, and sobrietie: (rare induements in these rechelesse daies of securitie,) Diuers wel-deseruing Poets, haue consecrated their endenours to your praise. Fames eldest favorite, Maister Spencer, in all his writings hie prizeth you. To the eternizing of the heroycall familie of the Careys, my choicest studies haue I tasked. Then you that high allied house, hath not a more deere adopted ornament. To the supportiue perpetuating of your canonized reputation, wholie this booke haue I destined. Vouchsafe it benigne hospitalitie in your Closet, with slight enteruiew at idle houres: and more polished labours of mine ere long shall salute you. Some complete historie I will shortly goe through with, wherein your perfections shall be the chiefe argument. To none of all those maiesticall wit fore-stalling worthies of your sexe, my selfe doe I apply but you alone. The cunning courtship of faire words, can neuer ouer-worke mee to cast away honor on arise. I hate those female braggarts, that contend to haue all the Muses beg at their doores: and with Dones, delight euermore to looke themselves in the glasse of vaine-glorie, yet by their sides, weare continually Barbarie purses, which neuer ope to any but pedanticall Parasites.

Diuine Ladie, you I must and will memorize more especially, for you recompence learning extraordinarilie. Pardon my presumption, lend patience to my prolixitie, and if any thing in all please, thinke it was compiled to please you. This I auouch, no line of it was layde downe,

DEDICATORIE.

downe, without any full looking backe to your frowne. To write in Dimittie I would not haue aduentured, if ought els might haue comforted with the regenerate grauitie of your iudgement. Your thoughts are all holy, holy is your life : in your hart liues no delight but of Heauen. Farre be it I should proffer to unhallow them, with any prophane papers of mine. The care I haue to worke your holy content, I hope God hath ordained, to call me home sooner vnto him.

Varro saith, the Philosophers held two hundred and eyght opinions of felicitie : two hundred and eyght felicities to me shall it bee, if I haue framed any one line to your lyking. Most resplendent Ladie, encourage mee, fauour mee, countenaunce mee in this, and some-thing ere long I will aspire to, beyond the common mediocritie.

Your admired Ladiships
most deuoted.

Tho. Nashe.





To the Reader.



IL nisi flere libet, Gentles,
heere is no ioyfull subiect towardes,
if you will weepe, so it is. I haue no-
thing to spend on you but passion. A
hundred vnfortunate farewels to fan-
tasticall Satirisme. In those vaines
heere-to-fore haue I mispent my spi-
rite, and prodigally conspir'd against
good houres. Nothing is there nowe
so much in my vowes, as to be at peace with all men, and make
submissiue amends where I haue most displeased. Not basely
feare-blasted, or constraintiueley ouer-ruled, but purely pacify-
catorie suppliant, for reconciliation and pardon doe I sue, to the
principallest of them, gainst whom I profest vter enmity. Euen
of Maister Docter *Harney*, I hartily desire the like, whose fame
and reputation, (though through some precedent iniurious
prouocations, and feruent incitements of young heads,) I rashly
assailed: yet now better aduised, and of his perfections more cō-
firmedly perswaded, vnfaignedly I entreate of the whole worlde,
from my penne his worths may receiue no impeachment. All
acknowledgements of abundant Schollership, courteous well
governed behauiour, and ripe experienst iudgement, doe I at-
tribute vnto him. Onely with his milde gentle moderation, heer-
vnto hath he wonne me.

Take my inuectiue against him, in that abiect nature that
you would doe the rayling of a Sophister in the schooles, or a
scolding Lawyer at the barre, which none but fooles wil wrest to
defame. As the Tytle of this Booke is *Christs Teares*, so be this
Epistle the Teares of my penne. Many things haue I vainly sette
forth,

To the Reader.

forth, whereof now it repenteth me. S. *Augustine* writ a whole booke of his *Retractions*. Nothing so much do I retract, as that wherein soeuer I haue scandaliz'd the meanest. Into some spleenatiue vaines of wantonnesse, heere tofore haue I foolishlie relapsed, to supply my priuate wants: of them no lesse doe I desire to be absolved then the rest, and to God & man doe I promise an vnfaigned conuersion.

Two or three triuiall Volumes of mine, at this instant are vnder the Printers hands, ready to be published, which being long bungled vp before this, I must craue to be included in the Catalogue of mine excuse. To a little more witte haue my encreasing yeeres reclaimed mee then I had before. Those that haue bene peruerterd by any of my workes, let them reade this, and it shall thrice more benefite them. The Autumne I imitate, in sheading my leaues with the Trees, and so doth the Peacocke shead hys tayle. Buy who list, contemne who list, I leaue euery Reader his free libertie. If the best sort of men I content, I am satisfi'dly succesfull. Farewell all those that wish me wel, others wish I more wit to.

Tho. Nashe.

FRIENDLY Readers, some faultes there bee my penne hath escapt in hastie wryting, which I am more earnestly to craue pardon of at thy handes, as in folio. 15. Page 1. Where I talke of *Peters* forswearing, when as in the course of the New Testament, it was long after Christs weeping ouer Ierusalem. Folio. 17. page 2. VVhen I say, the wals of Iericho at the 3. sounde fell downe, it should be the 7. sounde. The Printers faultes are these.

Folio 11. Page 1. line 15. for *Gardner*, read *Gardian*. Folio. 16. page 2. For *Vbiq; cuiusque animus, est ibi animat*: reade, *Vbi cuiusque animus est, ibi animat*: Folio 20. page 2. line 17: for slaughter-sack, read slaughter-stack. Fol. 37. page 2. line 12. for explement, reade expletement. Fol. 51. page 2. line 13. for *Esau*, reade *Caine*. Fol. 57. page 1. line 4. for skinnecs, read sinnes. Fol. 62. page 2. line 2. for *Patris*, reade *Patres*. Fol. 70. page 2. line 13. for her, reade theyr. Fol. 79. page 1. line 10. for principallship, reade principallship. Fol. 89. page 1. line 4. for *negligetur*, reade *negligitur*.



Christ's Teares ouer *Ieru-* *salem*.



Ince these be the dayes of
dolor and heauinesse, wherein
(as holy *Dauid* saith,) *The Lord* Psal. 9. 16.
is knowne by executing iudgment,
and the axe of his anger is put
to the roote of the Tree, and Math. 3.
his Fan is in his hande to purge
his Floore: I suppose it shal not

be amisse to write some-thing of mourning, for *London* to harken counsaile of her great Grand-mother
Ierusalem.

Omnipotent Sauour, it is thy Teares I intende to
write of, those affectionate Teares, which in the 23.
and 24. of *Mathew* thou wepst ouer *Ierusalem* and her
Temple; Be present with me (I beseech thee) perfo-
rating the passion of thy loue. O dew thy Spyrít
plentifully into my incke, and let some part of thy di-
uine dreariment liue againe in myne eyes. Teach mee
how to weepe as thou wepst, & rent my hart in twaine
with the extremity of ruth. I hate in thy name to
speake coldly to a quick-witted generation. Rather
let my braines melt all to incke, and the floods of afflic-
tion drue out mine eyes before them, then I should be
dull and leaden in describing the dollour of thy loue.

CHRISTS TEARES

Jerem. 1.

Phillip 4.

Wisd. 10.

Farre be from me any ambitious hope of the vaine merite of Arte, may that liuing vehemence I vse in lament, onely proceed from a heauen-bred hatred of vncleanesse and corruption. Mine owne wit I cleane disinherite, thy fiery Clouen-tongued inspiration be my Muse. Lende my wordes the forcible wings of the Lightnings, that they may peirce vnawares into the marrow and reynes of my Readers. Newe mynt my minde to the likenes of thy lowlines: file away the superfluous affectation of my prophane puffed vp phrase, that I may be thy pure simple Orator. I am a child, (as thy holy *Jeremy* sayd) & know not how to speake, yet, *Omnia possum in eo qui me confortat*, I can doe all things through the helpe of him that strengtheneth me. The tongues of Infants it is thou that makest eloquent; & teachest the hart vnderstanding. Graunt me (that am a Babe and an Infant in the misteries of Diuinitie) the gracious fauour to suck at the breasts of thy sacred Reuelation, to vtter some-thing that may moue secure *England* to true sorrow and contrition. All the pours of my Soule (assembled in their perfectest arraie) shall stand wayting on thy incomprehensible VVisedome; for Arguments: as poore young Birds stand attending on their Dams bill for sustenance. Now helpe, now direct: for now I trans-forme my selfe from my selfe, to be thy vnworthy Speaker to the VVorld.

IT is not vnknown, by how many & sundry waies GOD spake by Visions, Dreames, Prophecies and VVonders, to his chosen *Ierusalem*, onely to moue his chosen *Ierusalem* wholie to cleaue vnto him. Visions, Dreames, Prophecies and VVonders, were in vaine: This gorgious strumpet *Ierusalem*, too to-much

presu-

presuming of the promises of old, went a whoring after her own inuentions; She thought the Lord vnseparately tyde to his Temple, & that he could neuer be diuorced from the Arke of his Couenant; that hauing bound himselfe with an oth to *Abraham*, he could not (though he would) remoue the Lawe out of *Iuda*, or his Iudgement-seate from Mount *Silo*. They erred most temptingly & contemptuously; for God euen of stones (as Christ told them afterward) was able to raise vp Children to *Abraham*. But what course tooke the high Father of Heauen & Earth, after he had vnfruitfully practised all these meanes, of Visions, Dreames, VVonders & Prophecies? There is a Parable in the 21. of *Mathew*, of a certaine Housholder that planted a Vineyard, hedged it round about, made a VVine-presse therein, and built a Tower, and let it out to Hus-band-men, and went into a strange Country. VVhen the time of fruite drew neere, he sent his seruants to the Hus-band-men to receiue the increase thereof. The Hus-band-men made no more a-doe, but (his Seruants comming) beate one, killed another, and stoned the third. Again hee sent other Seruaunts, more then the first, and they did the like vnto them. Last of all, he sent his owne Sonne, saying: *They will reuerence my Sonne*, but they handled him far worse then the former.

The Housholder that planted the Vineyarde and hedg'd it round about, was Israels mercifull *Iehoua*, who in Israel planted his Church, or his VVinepresse: made it a people of no people, and a Nation beyond expectation. Long did he blesse them, and multiplie their seed on the face of the earth, as the sand of the Sea, or the starres of Heauen: from all their enemies he deliuered them, & brought their name to be a by-worde of terror to the Kingdomes rounde about them; Their Riuers over-

CHRISTS TEARES

flowed with Milke & Honie, their Garners were filled to the brim: euery man had wel-springs of Oyle & VVine in his house, and finally, there was no complaint heard in their streets.

The time of fruite drew neere, wherein much was to be required of them to whom much was given: he sent his seruants the Prophets to demaund his rent, or tribute of thankf-giuing at their handes. Some of them they beat, others they killed, others they stoned, and this was all the thanks-giuing they returned. And then he sent other Prophets or Seruants more then the first, & they did the like vnto them: yet could not all this cause him proceed rashly vnto reuenge. *The Lorde is a God of long patience and suffering*: nor wil hee draw out his sword vnadvisedly in his indignation. Stil did he loue them, because once hee had loued them, & the more their ingratitude was, the more his grace abounded: hee neglected the death of his seruants, in comparison of the saluation of them he accounted his Sons. He excused them himselfe vnto himselfe, and sayde: Peraduenture, they tooke not these my Seruants I sent, for my Seruaunts, but for seducers and deceiuers, and ther-vpon entreated them so vncurteously: I wil send mine only natural Sonne to them, whom they (being my adopted Sonnes) can-not chuse but reuerence & lyften to. This his naturall Sonne was *Christ Iesus*, whom hee sent from Heauen to perswade with these Hus-band-men: Hee sent him not with a strong power of Angels, to punish their pride and ingratitude as he might: He sent him not roially trained & accompanied, like an Embassador of his greatnes, nor gaue he him any Commission to expostulate proudly of iniuries, but to deale humbly and meekelie with them, & not to constraîne but intreate them. Hee sent his owne onely Sonne

Sonne alone, like a Sheep to the slaughter, or as a Lambe should be made a Legate to the VVolues. VVhen hee came on earth, what was his behavior? Did he first shew himselfe to the chiefe of these Hus-bandmen the Scribes and Pharisees? Did he take vp any stately lodging according to his degree? VVas hee sumptuous in his attire, prodigal in his fare, or haughty in his lookes, as Embassadors wont to be? None of these, in steade of the Scribes and Pharisees, he first disclosed himselfe to poore Fishermen: for his stately Lodging, he tooke vp a Cribbe or a Manger, and after-ward the house of a Carpenter: His attire was as base as might be, his fare ordinary, his lookes lowly. He kept company with Publicans and sinners, the very out-cast of the people; yet in their company was he not idle, but made al he spake or did, preparatiues to his Embassie.

If any Noble-man (though neuer so high descended) should come alone to a King or Queene in Embassage, without pompe, without followers, or the apparraile of his state, who would receiue him, who would credite him, who would not scorne him? It was necessary that Christ (comming thus alone from the High-commander of all Soueraignties, the Controler of all Principalities and Powers) should haue some apparent testimonie of his excellencie. According to the vanity of man, hee thought it not meete to place his magnificence in earthlie boast, as in the pryde of thame, which is apparraile, or in the multitude of men after hym; for so mette wicked *Esau* his Brother *Iacob*: but in working miracles aboue the imagination of man, and in preaching the Gospell with power and authoritie; VVhereby, after hee had throughlie confirmed himselfe, to be the owner of the Vineyards true Sonne, and that these ill Hus-band-men

the

CHRISTS TEARES

the Jewes, should haue no credible or truth-like exception left them, (that they tooke him for a counterfeit or colourable practiser:) he went into their chiefe Assemblies, and there (to the High-priests & Heads of their Synagogues) freely deliuered his message, declared from whence he came, gentlie expostulated their ill dealing, desired them to haue care of themselves: told them the danger of their obstinacie, and wooed them (with many fayre promises) to repent and be conuerted. All this preuailed not, they sette him at nought, as they reiected his Fathers other Seruants the Prophets; VVherefore his last refuge was, to deale plainly with them, and explaine to the full what plagues and warres were entring in at their gates, for their disloyaltie and doggednesse. In the 11. of *Mathew*, he pronounceth greuous woes to *Corazin* and *Bethsaida*: in diuerse other places he intermixeth curses with blessings, tempers Oyle with Vineger, teares with threatens: denounceth sighing, and in his sighes wel-neere swoundeth: euen as a Father constrained to giue sentence on hys owne Sonne. In the 13. of *Luke*, he telleth how often he had beene an Intercessour for the repriuie of theyr punishment. The Husbandman which is my Father (saith hee) hath come many yeeres together to a Figge-tree in hys Vineyarde, to demaund fruite of it, and found none. VVhat hath hindered him from cutting it downe but I, who haue tooke vpon me to be the Dresser of the Vineyard: and desired him to spare it this yeere, and that yeere, and I would prune it, dung it, and digge round about it, and then if it brought not forth fruite, let him deale with it as he pleased. Almost this 30. yeere haue I pruned it, dung'd it, dig'd round about it: that is, reprov'd, preached, exhorted with al the wooing words I could, endeavouring

to

to mollify, melt & peirce your harts, yet all wil not serue; my prayers and my paynes, in steade of bringing forth repentance in you, bring forth repentance in my selfe.

As I said before, no remedy, or signe of any breath of hope, was left in their Common-wealths sinne-surfetted body, but the maladie of their incredulity, ouer-maistred heauently phisick. To desperate diseases must desperate Medicines be applyde. VVhen neither the VVhite-flag or the Red which *Tamburlaine* aduanced at the siege of any Citty, would be accepted of, the Blacke-flag was sette vp, which signified there was no mercy to be looked for: and that the miserie marching towards them was so great, that their enemy himseife (which was to execute it) mournd for it. Christ, hauing offered the Iewes the VVhite-flagge of forgiuenesse and remission, and the Red-flag of shedding his Blood for them, when these two might not take effect, nor work any yeelding remorse in them, the Black-flagge of confusion and desolation was to succcede for the obiect of their obduration.

This Black-flagge is waied or displaid in the 23. of *Mathew*, where directing his speech to his Disciples and the multitude, against the Scribes & Pharisees that were the Princes of the people, hee first vrgeth the infamous disagreement of their lyues and their doctrines: which that it should breede no scandalous back-slyding in the harts of his Hearers, he inserteth this caution, *Do as they say, not as they doe.* And to like effect saith S. *Augustine*, *August.*
Sermo Dei proferat eum peccator; proferat eum iustus, sermo tom. 10.
Dei est, inculpabilis est: The VVord of God, be it preacht bomil. 5.
 by Hipocrite or Saint, is the VVorde of God, and not to be dispised or disanuld. Next this, hee pronounceth eyght terrible woes against them, for their eyght-folde hypocri-

CHRISTS TEARES

hypocrisie & blindnesse: besides other fearefull comminations, wherein hee threatens, that all the righteous blood which was shedde from the time of *Abel* the righteous, vnto the blood of *Zaccharias* the Sonne of *Barrachias*, that was slaine betwixt the Temple and the Altar, shold come vpon them, should call and exclaime on theyr soules for vengeance, staine the Skye with clodded exhalations, interrupt the Sunne in his course, and make it sticke fast in the congealed mudde of gorie Clowdes, yea, dimme & ouer-cast GOD sitting in his Throne, till he had tooke some astonishing satisfaction for it.

Then on the suddaine starting backe, as ouer-examining the words he had sayd, and condemning himselfe (in his thought) for being so bitter: he presentlie weepeth, and excuseth it in these termes, that it was not his fault, but theirs, *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent vnto thee: That is,* which art guilty of all the accusations my Father til this time wold not in pittie lay against thee: yea, feared to be cruell in once suspecting thee of, though nowe they are proued, *How often would I haue gathered thy Chyldren together, as the Henne gathereth her Chickens together vnder her wings, and ye would not? How often would I haue reuokt, reduced, & brought you into the right way, But you would not? Therefore your habitation shall be left desolate.* So that in these words most evidently you see; he cleereth himselfe, and leaueth them vnexcusable.

The more to penetrate and inforce; let vs suppose Christ in a continued Oration thus pleading with them.

Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent vnto thee: That is, which art guilty of all the accusations my Father til this time wold not in pittie lay against thee: yea, feared to be cruell in once suspecting thee of, though nowe they are proued, *How often would I haue gathered thy Chyldren together, as the Henne gathereth her Chickens together vnder her wings, and ye would not? How often would I haue reuokt, reduced, & brought you into the right way, But you would not? Therefore your habitation shall be left desolate.*

I *Jerusalem* the Daughter of my people, I am sore vexed and compassionate for thee, *Jerusalem* the midst of the earth, the mother of vs all, in the midst of whom I haue wrought my saluation: *Jerusalem* that for all the good seede I haue sowne in thee, affordest nothing but stones to throw at my Prophets, thou that slayest whom I send to saue thee; & imprisonest any man that wilth thy peace; thy sinnes are so great, that when I looke on thee, myne eyes can scarce perswade me that thou standest, but that thou art sunck downe like *Sodom*, and entombed in Ashes like *Gomorrah*. O let me pittie thee, for I loue thee impatiently. A thousand shapes of thy confusion muster before mine eyes, & the paines on the Crosse I am to sustaine, cannot be so great paines vnto mee, as to think on the ruine and massacre that is already trauailing towards thee. Famine, the Sworde and the Pestilence, haue all three sworne and conspired against thee: Thou (one poore city) by these three vnrelenting enemies shalt be ouer-come. *Eheu, quantus equis, quantus uiris adest sudor?* Alas, what huge sweat and toyle is at hande for Horse and Man?

Heere do I weepe in vaine, for no man regardeth me, no man wayleth with me; Heere doe I prophesie, that my weeping in vayne, shall bee the cause of a hundred thousand Fathers & Mothers weeping in vaine. O that I did weepe in vaine, that your defilements & pollutions gaue me no true cause of deplorement. Often wisht I, that I might haue saide to myne Eyes and Eares they lyde, when they haue told me what they haue seene and hearde of thy treasons. I wisht that I might be as wretched as the damned, so my senses therein were deceiued. I am not deceiued, tis thou that deceiuest thy Sauour, and deceiuest thy selfe to cleaue vnto sathan.

CHRISTS TEARES

Sathan; refrayne thine odious embraces, the bosome of *Ierusalem* is mine: touch not the body contracted to me; *Improbe tolle manus, quam tangis nostra futura est*, she will touch him, he stretcheth not out his hande to her, but she breaketh violently from mee, to runne rauish the into his rugged armes. Alas the one halfe of my soule; why wilt thou back-flyde thus? I loue and can haue no loue againe: I loue thee for thy good, thou lou'st hym that flatters thee for thy hurt. VVhat lesse thing then to belieue and to be saued? How canst thou belieue & wilt not heare? Thy prayers are fruitolous vnto God, if thou deniest to heare God: He must first heare God, that will be hearde of GOD. I haue heard quietly all thy vprayingdngs, reproofes and derisions: as when thou saydst I was a drunkard, and possessed with a diuel, that I cast out diuels by the power of *Beelzebub* the Prince of the diuels: that I blasphemed, was mad, & knew not what I spake; Nor was I any more offended with these contumelies, then when thou calledst me the son of a Carpenter. If I gyue eare to all your bitternesse, will not you vouchsafe me a little audience when I blesse you.

O *Ierusalem, Ierusalem, that stonest*, and astoniest thy Prophets with thy peruerfnesse, that lendest stonie eares to thy Teachers, and with thine yron breast, drawest vnto thee nothing but the Adamant of GODS anger, what shall I doe to mollifie thee? The rayne mollifieth harde stones, o that the stormie tempest of my Teares might soften thy stony hart. VVere it not harder then stone, sure ere this I had broken and brused it, with the often beating of my exhortations vpon it.

Moyse strooke the Rocke and water gusht out of it, I (that am greater then *Moyse*) haue strooken you with threatens, and you haue not mourned. O ye heauens, be

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amazed at this, be afraide and vterly confounded: my people haue drunke out of a Rocke in the VVildernesse, & euer-since had rockie harts. Yet wil the Rocks tremble when my Thunder fals vpon them. The Mason with his Axe hewes and carues them at his pleasure. All the thunder of iudgements which I spend on this stony *Ierusalem*, cannot make her to tremble or refraine from *stoning my Prophets*. Should I raine stones vpon her, with them shee woulde arme her-selſe against my holy ones. Little doth she consider, that all my Prophets are Embassadours, and the wronging of an Embassadour amongst mortall men, is the breaking of the law of Nations; which breach or wrong, no King or Monarch but (at his coronation) is sworne to reuenge. If earthlie Kings reuenge any little wrong done to theyr Embassadours, how much more shall the King of all Kings, reuenge the death and slaughter done of his Embassadors? The Angels in heauen, as they are the Lordes Embassadours, (in regard of theyr owne safety) would prosecute it, though he should ouer-slip it. The diuell that vseth daily to sollicite the Murtherers owne conscience for vengeance against himselfe, will hee spare to put the Lord in minde of his auncient decree, *A murtherer shall not lyue*. God said vnto *Caine*, *The voyce of thy Brother Abels blood, cryeth to me out of the earth*: that is, not onely *Abels* owne blood, but the bloode of all the sonnes that were to issue from his loynes, cry vnto me out of the earth. It is sayd in the 6. of *Genesis*, *VVho soener shall shedde humaine blood, his blood shall be shed likewise. Eye for eye, and tooth for tooth*, much more life for life shal be repayd; and this equity or amends, the veriest Begger or contemptiblest creature on the earth (cutte off before histime) shall be sure to haue. If I doe them right, that in theyr owne

CHRISTS TEARES

enmities lauish theyr lyues, shall I let their blood be trodden to durt vnder foote, and be blowne backe by the windes into the crannies of the earth, (when it offers to sprinkle vp to heauen) who in my seruice spende theyr lyues. At my head *Ierusalem* threw stones when she stoned my Heralds. VVho stabbeth or defaceth the picture of a King, but would doe the like to the King himselfe, if he might doe it as conueniently. Euerie Prophet or messenger from the Lord, representeth the person of the Lord, as a Herald representeth his Kings person, and is the right picture of his royaltie.

O *Ierusalem, Ierusalem*, what thou hast doone to the least of my Prophets, thou hast done vnto mee likewise: *My Prophets thou hast stoned*, me likewise thou hast *stoned*, and withstood. The very *stones* in the streete shall ryse vp in iudgement against thee.

By the old Law, he that had blasphemed, reuiled his Parents, or committed adulterie, was *stoned* to death by the Prophets and Elders; Thou hast blasphemed; reuiled thy (spirituall) Parents, committed adultery with thine owne abominations: and loe, contrariwise thine Elders and Prophets thou *stonest* to death. Can I see this and not rise vp in wrath against thee? For this shalt thou grinde the *stones* in the Myll with *Sampson*, and whet thy teeth vpon the *stones* for hunger: and if thou askest anie man Bread, he shall gyue thee *stones* to eate. The dogges shall licke thy blood on the *stones* lyke *Iezabels*, & not a *stone* be found to couer thee when thou art deade. One *stone* of thy Temple, shall not be left vppon another that shall not be throwne downe. The *stone* which thy foolish Builders refused, shall be made the head *stone* of the corner. Your hartts (which are Temples of *stone*) I will for-sweare for euer to dwell in. There shall be no *David*

any more amongst you, that with a *stone* sent out of a sling, shall strike the chiefe Champion of the *Philistines* in the for-head; And finally, you shall worship *stockes* and *stones*, for I will be no longer your God. O *Ierusalem* *Ierusalem*, all this shall be-tide thee, because *thou stonest the Prophets, and killest them that are sent vnto thee.*

The Fathers haue eaten sower-Grapes, and the Chyldrens teeth are sette on edge: your Fathers tooke hard courses against the Prophets, *killed those I sent vnto them;* And if you had no other crime, but that you are the sonnes of them that killed the Prophets, it were too sufficient for your subuersion: but you your selues *haue stoned the Prophets, and killed those I sent vnto you,* not onely you your selues, but your sonnes (for this) shall be put to the edge of the Sword.

The blood-thirstie & deceitfull man shall not lyne out halfe his dayes. VVho strikes with the sword, shall perrish with the sword. He that but hateth his brother is a homicide. VVhat is he then that slayeth his Brother? Nay more, what is he that slayeth Gods Brother? Not one that beleeueth in me, and doth my wil, but is my Brother and Sister. In slaying them that are sent to declare the will of God, you resist the will of God, and are guilty of all their damna-tions which are yet vnconuerted, whom lyuing, their preaching might haue reduced. The violating of any of the Commaundements is death, *Thou shalt not kill*, is one of the principall Commaundements: your faulte at the first sight deserueth Hell-fire. VVhat doe you but pro-claime open warre against Heauen, when you destroy or ouer-throwe any of the Temples of the holy Ghost? (which are mens bodies.) They are the Tabernacles which the Lord hath chosen (by his Spirit) to dwell in. But the bodies of my Saints and Prophets (which you

CHRISTS TEARES

slay and stone) are no triuiall ordinary Tabernacles, such as *Peter* my Disciple, would haue had me to make in the VVildernesse, for *Moyſes*, *Elias* and my selfe, but Tabernacles like the Tabernacle at *Ierusalem*, where I haue ordained my Name to be worshipped. Theyr words as my words I will haue worshipped; Theyr heades are the Mounts from whence I speake to you in a holy flame, as to your Fore-fathers wandring in the Desert.

I haue told you heere-to-fore they are *the Salte of the Earth*, with whose Prayers and Supplications, if thys masse of sinne were not seasoned, it would saour so detestably in Gods nostrils, hee were neuer able to endure it. They are *the eyes and the light of the world*, if the eye lose his light, all the whole body is blind; And hence it came that they were surnamed *Seers*, for they onely foresaw, prayed, & prouided for the people. I tell you plainly, if it were possible for you to plucke the Sunne out of Heauen, and you should do it, and so consequently leaue all the world in darknes, you shoulde not be lyable to so much blame as you now are, *in killing them I sende unto you*. They are your Seers, your Prophets, your chiefe Eyes, which you haue slayne, destroyed and put out.

VVas *Caine* a vagabond on the face of the earth for killing but one *Able*? tenne thousand iust *Abels* haue you slaine, that were more neere, and ought to haue beene more deere to you then Brothers, and shall I not destitute your habitation for it, and scatter you as vagabonds through-out the Empires of the worlde? As you haue made no conscience to *stone my Prophets*, and *slay them I sent unto you*, so shall the strange Lordes that leade you captiue, and they amongst whom many hundred yeeres you shal sojurne, make no conscience to cut your throats for your treasure, and giue a hundred of you together,

to theyr Fencers and Executioners, to try theyr weapons on for a wager, and winne maisteries with deepe wounding you. *O Ierusalem, Ierusalem*, deepe woes & calamities hast thou incurd, *in slaying my Prophets, and slaying them I sent vnto thee. How often woulde I haue gathered thy children together* when they went astray? How often woulde I haue brought them home into the true sheepe-fold when I met them straying? I came into the VVorld to no other ende but to *gather together* the lost Sheepe of Israell. You are the flock and Sheepe of my pasture, when I would haue *gathered* you together, you would not heare my voyce, but hardned your harts. You *gather* your selues in counsaile against mee, euery time I seeke to call you or to *gather* you. Denie if you can, that I sent not my Prophets (in all ages) to *gather* you: that with my Rodde and my staffe of correction, I haue not sought (from time to time) to *gather* you: that by benefites and many-fold good turnes, I haue not tryde (all I might) to tye you, or *gather* you vnto me; Lastlie, that in mine owne person, I haue not practis'd a thousand waies, to *gather* you to repentance and amendement of lyfe. If you should denie it, & I not contradict it, the diuell (my vttest enemy) would confirme it.

Let me speake truly and not vauntingly, (although it be lawful to boast in goodnes) such hath alwaies been my care to *gather* you, that I thought it not enough to *gather* my selfe, but I haue prayed to my Father, to ioine more Labourers and *Gatherers* with me, to reape and *gather* in his Haruest. Howe often haue I *gathered* the multitude together, and spoke vnto them. VVhen the people were flocked or *gathered* vnto mee out of all Citties, and had nothing to eate, I fed them myraculously with five Barlie-loues & two Fishes. I would not haue shewd

CHRISTS TEARES

the wonders of my God-head, but to *gather* you together. The first *gathering* that I made, was of poore Seafaring-men, whom I haue preferd to be myne Apostles.

VWould you haue beene *gathered* together when I would haue had you, you had *gathered* to your selues the Kingdome of Heauen, and all the riches thereof. Now what haue you *gathered* to your selues, but ten thousand testimonies in the Sonne of Gods testimony, that he desired and besought you to suffer your selues to be *gathered* by him, *and you would not*? Souldiours that fight scatteringlie, and doe not *gather* themselves in ranke or battaile array, shal neuer winne the day. If you knew how strong and full of stratagems the diuel were, with how many Legions of lustfull desires he commeth embattailed against you: what secrete ambushes of temptations he hath layde to intrappe you, then would you *gather* your selues into one bodie to resist him: then wold you *gather* your selues together in prayer to with-stand him: then would you *gather* for the poore, which is, to *gather* for Souldiers to fight against him. *Eleemosyna a morte liberat, et non patitur hominem ire in tenebras*, Almes deedes deliuer a man from death, and keepeth his soule from seeing confusion. *As water quengeth fire* (saith the VVise-man) *so almes giuing resisteth sinne*. And if it resisteth sinne, it resisteth the diuel which is the Father of sinne.

Tob 4, 10.

All my Fathers Angels stand *gathered* together about his Throne; No Bread is made, but of graines of Corne *gathered* together: no building is rayfed, but of a number of stones glued and *gathered* together. There is no perfect societic or Citty, but of a number of men *gathered* together. Geese (which are the simplest of al foules) *gather* themselves together, goe together, flie together.

Bees

Bees in one Hiue holde their consistory *together*. The starres in Heauen doe shine *together*. VVhat is a man, if the parts of his body be disparted, and not incorporated and essentiate *together*? VVhat is the Sea, but an assembly or *gathering together* of waters, and so the Earth, a congection or heaping vp of grosse matter *together*? A VVood or Forrest, but an hoste of Trees encampt *together*? A generall counsaile or Parliament, but a congregation or *gathering together* of special wise-men, to consult about Religion or Lawes? *O what a good thing is it (saith Dauid) for Bretheren to liue or be gathered together in unity?*

If there were no other thing to ratifie the excellence of it, but the euill of his diameter opposite, which is diuision or distraction, it were infinitely ample to establish the tytle of his dignity. Nor *Dauid*, nor all the euills of diuision, nor al the instances of Angels, Bread, buildings, societies, Geese, Bees, starres, Men, Seas, counsailes, Parliaments, may conforme these vngratious degenerates. They will not onely not *gather* themselves into order, (which I their Captaine might exact at their hands) but scorne to be directed, mustered, and *gathered* by me, when with the myldest discipline I offer to marshal them. Sorrie I am *Ierusalem*, that my kindnes and conuersing with thee, hath left thee without any cloke or clowde of defence.

It shall not be layde to thy charge, that thou wert ignorant, and foolish, and knewst not how to *gather* thy selfe into my family or household the Church: but that when thou might'st haue beene *gathered* or called, thou refusedst, and contemned; Neither shall it be imputed that thou went'st a-stray, but that going astray, thou reuiledst and strook'st at him that would haue *gathered* or

CHRISTS TEARES

brought thee into the right way. Ah woe is mee, that euer I opened my mouth to call thee, or *gather* thee, for now (by opening my mouth, and thou stopping thyne cares when I open'd it) I haue open'd & enwidened Hell mouth, to swallow thee and deuoure thee. I tooke flesh vpon me, to the end that Hell (not *Ierusalem*) might perish vnder my hande. The vanquishment of that vglie nest of Harpies, hath beene reserued as a worke for mee, before all beginnings; Now know I not which I may first confound, Hell or *Ierusalem*, since both know me, and haue armed theyr fore-heads against me.

Blessed is thy land O *Ierusalem*, for I was borne in it. Cursed is thy Lande O *Ierusalem*, for I was borne in it. Borne I am to doe all Countries good but thee. Thee I came principally to doe good to, but thou resisteth the good I would doe thee; Thou interdicts and prohibits me with reproches and threatens, from *gathering* thee, & doing thee good. Of my byrth thou reap'st no benefite but this, that I shall come at the last day to beate witnes against thee. Blinde and inconsiderate, what wilt thou doe to thine Enemy, that thus entreatest thy Friend? that thus reiectest thy Redeemer? O were thy sinne (though not to be defended) yet any way excusable, it were some-what. Why did I euer behold thee to make thee miserable, and mine eyes thus miserable in beholding.

I might haue beheld the innocent Saints and Angels, that would neuer haue angered me, but reioyc'd me: the Cherubins and Seraphins would vncessantly haue prayd for me; I shoulde not haue prayd them to execute my will, (for they would haue done it with a beck:) much lesse haue solicited them as I doe thee, to consent to saue thy selfe. I should haue but sayd the word to the senselesse

lesse Planets, and it had beene done: to thy Chyldren (more sencelesse then the Planets) can I not say that word, which not onely they will refuse to doe, but deride. For this shall thine Enemies *gather* themselves about thy Citty, and smyte thee: the Angels shall *gather* thee to the Lake of fire and Brimstone, thou shalt then *gather* thy browes together in howling and lamentation; And (as *Jeremy* sayde:) *The carkasses of thy dwellers, shall lye as the dung in the Fielde, or the handfull after the Mower, and none shall there be to gather them up.* Ierem. 9.

All this hadst thou preuented, if thou would'st haue permitted me to *gather* thee. I sawe into thy frailtie and infirmitie, that thou wert not able to *gather* thy selfe; I tooke compassion on thee, because thou wert like sheep which had no Sheep-herd. I for-sooke all my immortall pleasures, and mind-rauishing melody, to descende & make thee mine, to come and *gather* thee to the glorie prepared for thee.

The greatest worke was this purpose of thy *gathering*, that euer was vnder-taken in Heauen or Earth. Thus did I argument with my selfe, to salue thy imperfections of the not *gathering* thy selfe. The Horse tameth not him-selfe: the Cammel tameth not him-selfe: the Oxe tameth not him-selfe: the Beare, the Lyon, the Elephant, tame not themselves. Then why should I require, that Man should tame, recall, bridle, bring vnder, or *gather* himselfe? But as the Horse, the Oxe, the Cammell, the Beare, the Lyon, the Elephant, require Man to tamethem: so it is requisite that GOD shoulde tame Man, that God alone should *gather* him vnto him. Content I was to take vpon me that vnthankfull office of taming or *gathering*, but thou wert not content to be so tamed or *gathered*.

CHRISTS TEARES

It did not irke me so much that thou wert vntamed, or *ungathered*, as that (knowing thy selfe in that case,) thou wert vnwilling to be tamed and *gathered*. Thou could'st not despayre of myne ability to tame thee & *gather* thee; for if man tameth the beastes he neuer made, shall not I *gather* thee, alter thee & tame thee, that made thee? *Easie is my yoke, and my burden is light*: I would not haue tamed thee, or tempted thee aboue thy strength; onely I would haue curbed or reaned thee a little to the right hand, kept thee from swallowing in sin with greedinesse. Suppose (as the tamer of all VVild-beastes) I had some-time vsed my whyp or my goade, had it, beene so much? Your Horses which you tame and spurre, and cut their mouthes with raining, and finally kil, with making carry heauy burdens many yeeres together: you wil not gyue so much reward to (when they are deade) as buriall, but cast them to the Foules of the ayre, to be deformedly torne in peeces; I (hauing tamed thee, and *gathered* thee home vnto me,) enfeofe thee with indefinite blessednes, (being deade a space) restore to thee, not onely thy flesh (in more puritie,) but the iust number of thy hayres, in-stall thee in eternity with mine Angels, where thou shalt neuer-more need to be *gathered*, or tamed: where there shall be no aduersity or tribulation that shall exercise or try thee, but eternall felicity to feed thee: and that without any care, fore-cast, or plotting on thy part, (such as in the maintenaunce of earthly weale is wont.) I shall bee to thee all in all; thy riches, thy strength, thine honour, thy Patron, thy prouider. Yet all thys hope cannot moue thee to consent to be tamed or *gathered* vnto me.

My voyce which cryeth, *Returne, Returne: VVhether wandereſt thou long strayer*, is trouble-some and hatefull
vnto

vnto thee, thou canst by no meanes digest it: it is thy Aduersarie in the way, which since I haue warned thee to agree with, and thou hast refused, it shall draw & hale thee vnto iudgement, the Iudge deliuer thee to Death his Sariant, the Sariant to the diuel, (conuicted soules Iaylor:) thence shalt thou not escape till thou hast payd the vtmost farthing. O *Ierusalem, Ierusalem*, why sholdest thou *gather* and intangle thy selfe in so many vneuitable snares, when (by *gathering* thy selfe vnder my wing) thou mayst auoyde them? VVhat haue I required of thee, but to *gather* thy selfe, & agree with my voice thy Aduersary? Nothing but that thou wouldest haue a care of thy health and well-doing. A thing which thou (in reason) not I, ought to exact and require of thy selfe: yet I, (as I were thy Gardn^r or Ouer-seer, & thy Father *Abraham* dying had bequeath'd thee wholly to my trust) follow thee, haunt thee by my Spyrite; daily and hourly importune thee to remember and *gather* thy selfe. How often haue I (to thys effect) chydingle communed with thy soule and conscience?

Sinful *Ierusalem*, why deserst thou to *gather* thy selfe, & agree with my voyce in the way? Yet thou maist agree; yet thy way is not finiished, yet thy Aduersary walkes by thee. VVhy doost thou prorog^e till thy wretched life be at his wayes end? Is there any other life; any other way, (when thys way of woe is ended) wherein thou maist agree with thine Aduersarie? The Iudge, the Sariant, the prison, thou must then awaite, and despayre of oportunitie euer after, to agree or be *gathered* to grace: but looke to be *gathered* like grasse on the house top, and throwne into the fire. Promise not vnto thy selfe too many yeeres traauailing in the way: Thinke not thou shalt euer liue: thy waie may be cutte off ere thou bea-

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CHRISTS TEARES

ware: a thousande casualties may cutte thee off in the way. But how long or how short so ere thy way be, my voyce (thine Aduersarie) like thy shadow still haunteth thee, still treadeth on thy heeles, still calls and cryes out vpon thee to *gather* vppe thy accounts and agree with it. Sham'st thou not (vild image of carelesnes) so long to be cald on for so light a matter? so long to liue at variance with so mightie an Aduersary? It is all one as if thou shouldest owe an earthly Iudge money, (who hath the Law in his hand) and braue him, and deny to come to composition, saying: If I owe it you, gather it or recouer it as you can. How thinkest thou, is there any earthly Iudge wold spare thee or for-beare thee as I haue done? My voyce, as it is my voyce, is thy friende, but as thou abusest it, (turnes thine eares from it, and wilt not agree with it) it is thine Aduersary; It wisheth thee well, and thou wilhest thy selfe ill; It bids thee crouch and stoope to the Prophets I sende, and thou stonest them; It bids thee pittie the VViddow and the fatherlesse, & thou oppressest them; It bids thee repent thee of the euill thou hast committed, and thou doublest it; It bids thee *gather* and gyrd vp thy loynes close, and take the staffe of of Stedfastnes in thy hand, that if the flesh and the deuill assault thee in the way, thou maist encounter them courageously. In stead of girding and *gathering* vp thy loynes, thou vnloosest them to all licentiousnes; For the staffe of stedfastnes, thou arimest thy selfe with the broken Reed of inconstancie; And for incountering and contending with the flesh and the diuill, most slavishly thou kissest and embracest them.

So thou thy selfe (I altogether lothe) makest my voice thy enemy. No friende so firme, but by oft ill vsage may be made a foe. No meruaile thou makest mee thy foe,

that

that art a foe to thy selfe. *Hee that loveth iniquity, hateth his owne soule* : hee that hateth his owne soule, can neuer loue his neighbour ; insomuch as there is no man liuing, that can loue another better then himselfe. If then hys best loue to himselfe, be to hate himselfe, his loue to his neighbour must be a degree lower, there is no remedie. The Law commaundeth, *Loueth thy neighbour as thy selfe* : And he fulfilleth the Lawe by hating his neighbour as himselfe. *I say vnto you, Hee that hateth his neighbour, is guilty of the breach of all the commaundements* : whence it necessarilie ariseth, that hee which loues not his owne soule, is guilty of the breach of all the commandements.

Soule-hating, Apostata *Ierusalem*, that wouldest neuer be gathered into any compasse of good life, I heere accuse thee as a Homicide of thine owne life, as a transgressor of all the commaundements in hating thy selfe. The most vnfortunatest is my fortune of any that euer lou'd, to loue those, that not onely hate mee, but hate them-selues.

O *Ierusalem*, not the Infidell-Romaines, which shall inuade thee, and make thy City (now cleped a City of peace) a shambles of dead bodies, teare down thy Temple, and sette vp a brothel-house in thy Sanctuarie, not they (I say) shall haue one droppe of thy blood layde to theyr charge : not one stone of thy Temple or Sanctuarie, testificatory against them ; Thy blood shal be vppon thine owne head, whose transgressions, violently thrust swords into theyr hands. Thy Temple and thy Sanctuarie shall both cry out against thy security for sacriledge. The Arke wherein the Tables of couenaunt are layde, shall haue the Tables taken away, and in stead of them, a blacke Register of thy misdemeanures laid in it : yea, my Father (if all witnesses should faile) would stand vp and

CHRISTS TEARES

article against thee himselfe, how thou hast dryuen him (with thy detestable whoredomes) out of his consecrated dwelling place. O that thou knewest the time of thy visitation. O that thou wouldest haue bene gathered together. O that thou wouldest haue had care of thy selfe, had care of me. I must be slaughtered for thee, & yet worke no saluation for thee. One crosse alone (cruel *Ierusalem*) is not able to sustaine the weight of thine iniquities: tenne times I must be crucified ere thou be cleansed.

For sinne I came to suffer, thy sinne exceedeth my suffering; It is too monstrous a matter for my mercie or merites to worke on. It woundeth me more with meditating on it, then all the Speares or Nayles can wounde me, that are to passe through me. I wold quite renounce and for-sweare mine owne safety, so I might but extort from thee one thought of thine own safety. Careful am I for thee carelesse. Againe, this renueth my vnrest, that I which am the Lord and Authour of lyfe, must bee the Authour and Euidencer against thee of death. If thou hadst neuer seene the light, thy walking in darknes wold haue brought thee no waylement. *Ignorantia, si non excusat a toto, saltem excusat a tanto*: Ignorance excuseth the halfe, if not the whole. Thou hast not halfe an excuse, (hence is my tears) not a quarter, not the hundreth part of a quarter, not a worde, not a sigh, not a syllable. Neuer did I looke on such a manifest vnmasked leprous face, on a prysoner conuicted, so mute. Sore am I impasioned for the storme thy tranquillity is in child with. Good *Jeremy*, nowe I desire with thee, that I had a Cottage of way-faring men in the VVildernes, where I might leaue my people and lyue, for they be all Adulterers, and a band of Rebels.

A Tormentor (that abiureth commiseration) when he first enters into the insancie of his occupation, would collachrimate my case, and rather chuse to haue beene tortured himselfe, then torment me with ingratitude as thou doost. More and more thou addest to my vnease, and acquaintst mine eyes with the infirmities of anguish; Hauing no sinne before, thou hast almost made me commit sin, in sorrowing for thy sinnes. Yet though I haue sounded the vtmost depth of dolour, and wasted myne eye-bals well-neere to pinnes-heads with weeping, (as a Barber wasteth his Ball in the water,) a further depth of dolour would I found, mine eyes more would I wast, so I might waste and wash away thy wickednesse. So long haue I wasted, so long haue I wasted and embained thy filth, in the cleare streames of my braine, that now I haue not a cleane Teare left more, to wash or embaime any sinner that comes to me.

The fount of my teares (troubled and mudded with the Toade-like stirring and long-breathed vexation of thy venomous enormities,) is no longer a pure siluer Spring, but a mirie puddle for Swine to wallow in. Black and cindry (like Smithes-water) are those excrements that soure downe my cheekes, and farre more stuttish then the vglie ooze of the channell. Tis thou alone (vicerous *Ierusalem*) that hast so fouled and soyled them. In seeking to gather fruite of thee, I gather nothing but staying Berries, which embrued my hands, and almost poysoned my hart. Neuer wold I mention this or moue me, if thou hadst not embrued or brawned thine owne hands, (not in Berries) but in blood: and more then (almost) poysoned thine owne hart.

VVhat talke I of poyson, when it is become as familiar to thee as meate & drinke. Thou hast vsed it so long for

for meate and drinke, that true nourishing meate and drinkethou now takest for poyson. *Consuetudo est altera natura*: Custome hath so engrafted it in thy nature, that now, not onely poyson not hurts thee, but fostereth and cheriseth thee. VVhat-soeuer thou art is poyson, and none thou breathest on but thou poysonest. VVith *Athenagoras* of *Argus*, thou neuer feelest any payne when thou art stung with a Scorpion; Thou hast no sting or remorse of conscience. Thy soule is cast in a dead-sleep, and may not be awaked though Heauen & Earth should tumble together.

For discharge of my dutie, and augmentation of thine euerlasting malediction, since Teares, threatens, promises, nor any thing will peirce thee, heere I make a solemne protestation, what my zeale and feruent inclination hath beene (euer since thy first propagation) to win & weane thee from sathan, and notwithstanding, thou *stonedst my Prophets, and slewest them I sent vnto thee*: I still assayed to reuoke thee, & bring thee back againe to thy first image, not once, or twise, or thrise, but I cannot tell how often, I woulde haue gathered thee, *eaen as a Henne gathereth her Chickins vnder her wings, but thou wouldest not*. Blame me not though I giue thee ouer, that hast gyuen mee ouer: long patience hath dilled my humour of pittie. No sword but wil loose his edge in long striking against stones.

My leane withered hands, (consisting of nought but bones) are all to shauer and splinterd in their wide cases of skinne, with often beating on the Anvile of my bared breast. So penetrating and eleuatedly haue I prayd for you, that mine eyes woulde fayne haue broke from theyr anchors to haue flowne vp to Heauen, and myne armes streicht more then the length of my body, to reach

at

at the Statres. My heart ranne full-butte against my breast to haue broken it open, and my soule flutterd and beate with her ayrie-winges, on euery side for passage. My knees crackt and the ground fledde back. Then (*o Ierusalem*) would I haue rent my body in the midst (lyke a graue) so I might haue buried thy finnes in my bowels. And had I been in Heauen as I was on Earth, the Sunne shoulde haue exhaled from thee all thy trespasses as meteors, which the clowdes his Cofferers receiuing, might forth-with haue conduited downe into the Sea, and drowned for euer.

Fooles be they that imagine it is the VVindes, that so tolle and turmoyle them in the deepe, they are no winds but insurrectiue sins, which so possesse the waues with the spyrite of raging. I drowned all the finnes of the first VVorld in water; all the finnes of the first VVorld now welter, soule, & beate vnquietly in the Sea, whither the VVorld of waters was with-drawne when the Deluge was ended; And as a guilty conscience can no where take rest, so no more can they in the Sea, but embolning the billowes vppeto the ayre, with roring and howling darte themselves on euery Rocke, desiring it to ouerwhelme them: and because they know they can neuer be recouerd, with the same enuie which is in the diuels, they seeke to drowne and ramuerse euery ship that they meete. If happily there be a calme, it is when they are weary of excruciating themselves. I that was borne to suppress & tread downe sinne vnder foote, in the night time, (when that sinne-inhabited element is wont to be most lunaticke) walke on the crests of the surges as on the dry land.

Another cause why the Sea so swelleth, & barketh of late more then ordinary, is, for when I sent the diuels

into the Herde of Swine, they carried them head-long into the Sea, where they droynd and perisht them: and then loth to come to land to be controlled and dysspossessed againe by mee, they entred and inhabited the Sea-monsters, such as the VVhale, the Grampoyes, the VVasser-man, whom they haue suborned and inspyred to lye in wayte for Ships-vvrack. Sinne takes no rest but on earth, and on earth no rest in the night, but the day. The night is blacke like the dūell, then hee may boldlie walke abroad like the Ovvle, and his eyes nere be dazzled. *Solus cum solo* hee may conferre with his subiects, tempt, terrifie, insinuate what he will. Hee knowes that God hath therefore hydde all other objects from mans sight in the night, that then he should haue no occasion to gaze elswhere, but full leysure to looke into himselfe. In which regard, least he shold looke into himselfe, and forrepent, hee will not let him see with his owne eyes, but lenderh hym other eyes of despayre or security to see withall. If of securitie, then eyther hee perswades hym there is no God, and that Religion is but subtile Lawgyuers policie, (to keepe fillie fooles in awe with scarecrows:) or that if there be a God, he is a wise God, and like a wise Counsailler, troubles not himselfe with euery vaine twittle twattle, of thys man, or that man, but considers whereof we are made, and beares with vs thereafter.

Yea (which is horrible) hee sootheth him vp, that if God would not haue had him sinne, hee woulde neuer haue giuen him the partes or the meanes to sinne with. If he be a whore-maister, he remembreth him howe *Abraham* went in to his mayde *Hagar*: How *Lot* committed incest with his Daughters: How *Dauid* lay with *Berseba*, and slew *Urias*: And how I (my selfe) woulde not

let

let the woman that had committed adultery bee stoned to death, but bidde her goe home to her house in peace & sinne no more. If he be a drunkard, *Noah* was drunk, the fore-named *Lot* was drunke, and *Dauid* (mencioned before likewise) made *Vrias* drunke; Yet all these were men that God delighted in.

If he be a periurd person, why *Peter* for-swore himselfe thrise, *Ioseph* swore by the life of *Pharao*, *Dauid* swore, *God doe so and so to mee*, if I leaue to *Naball* yet ere night, *one to pisse against the walls*. Yet when *Naballs* wife *Abigall* (vnwitting to her husband) brought him a lyttle refreshing, his humour was pacified, his oth was dispensd with. A great many more allegations hath hee to thys end, which heere to recite, were to weapon presumption, and saue the diuell a labour in seducing. Murther, theft, (what not) hath his texts to authorise him. Nothing doth profite, but peruered may hurt; Scripture as it may be literally expounded, and sophisticallie scande, may play the Harbinger as well for Hell as Heauen; and sooner feedes Despayre then Fayth. Hath not the diuell hys Chappell close adioyning to Gods Church? Is hee not the ambitious Ape of GODS Maiestie? And as hee hath his Tabernacle (*ô Ierusalem*) in thy Temple; so, hath not hee his Oracle or *Tripod* in his Temple at *Delphos*, with as great (if not greater) sacrifices, oblations & offerings then are in Gods Temple? VVill hee not take vpon him to worke myracles, cure diseases, & be an Angell of light; that is, preach the Gospell as I doe. Speake I in thunder or visions, he speaketh in thunder and visions. Eclipse I the Sunne and Moone, hee will Eclipse Sunne, Moone, and starres. Send I one good-Angel out, he will send out two ill. In conclusion, in any thing hee wyll imitate me, but humility: and by humility only, my

CHRISTS TEARES

Chyldren are knowne from the diuels. Pryde is that by which the diuell holdes his kingdome, he had nere beene a diuell, if he had not beene too proude to be an Angell. Enuy breedes pride, and pryde breedes enuy: There is none can vp-hold enuy, but he must vp-hold pryde, nor can true pryde liue, if it hath nothing to enuy at; If it haue nothing so great as it selfe to ayme at, there is no man vnder it hath any pryde or prosperity, but it enuies and aymes at.

The Sunne, though it can endure no more Sunnes; but it selfe, yet it can take in good part to haue more Planets besides it selfe, but pryde can endure no Superiours, no equals, no ascendants, no sprigs, no grafts; no likely beginnings. Any thing but vertue it can tollerate to thriue, and that it is too-to afraide of. Marke a Tyrant when you will, and hee first extirpates the adherents to vertue. Vertue is thrise more inuocating for honor then ambition. VVhat was the diuels first practise in Paradiſe; but to destroy vertue in *Adam*, and so by steps to destroy him, by destroying vertue in him? VVhom slew *Caine*, but his iust or vertuous brother *Abel*? He was afraide the comparison of his iustnes or vertue, would make hym incomparably vgly in Gods presence. VVhom hated *Eſau* and layd waite for, but his vpright brother *Jacob*, because by his vertue hee had ouer-reacht him in the blessing of hys byrth-right? Did not *Saul* persecute *Dauid*, onely because GOD lou'd him? So through-out the whole course of the Scriptures, Vertue purchaseth Enuie, and her possessors neuer escape briery scratches.

But as before, so once more I wil assertionate, Vertue hath no enimie but pryde. I my selfe haue no enemy but Pryde, which is the *Summum genus* of sinne, & may well be a conuertible name with the diuell, for the diuell is

nought

nought but pryde, and pryde is an absolute diuell. But for pryde, *Ierusalem* ere thys had *gathered it selfe under my wing*: Forsooth she disdained to be taught & instructed by such a meane-titled man as I. But for pryde of despising the preaching of *Noah*, the first VVorlde had not beene deluged. But for pride, there had beene no translation of Monarchies. If *Pharao* had not been so proud that he would not let your fore-fathers goe, (but kept them in despight of me,) I had neuer plagu'd hym as I did.

The reason I deceiu'd you *Hierosolimites* & Iewes, (in not comming in pryde vnto you, in not taking the maiestie and triumph of myne eternity,) was, because I wold not partake with the diuell, in the pompe and glory of thys VVorld, which is proper to him. Did not hee (presently after the first brute of my Gospell) hoyle mee vp vnto an exceeding hie Mountaine, and shewed mee all the Kingdomes of the VVorlde, & the glories of them, and sayd, *All these will I giue thee; if thou wilt fall downe and worship me*? VVhen I came to *Abraham* in his Tent, and to *Lot* in *Sodom*, accompanied with another Angel, I tooke vpon me no pompous shape: It is debasement and a punishment to me, to inuest and enrobe my selfe in the dregs and drosse of mortality. I woulde resemble the similitude of the meanest, to *gather* the meanest vnto me.

I came to call sinners to repentance, poore sinners, beggerly sinners, blinde sinners, impotent sinners, as well as rich sinners, noble sinners, potentate sinners to repentance. With me there is no respect of persons, the Kings blood stainted of conspiracie against mee, is more base then the caytiues or pesants. VVhat was *Abraham*, (but that he honoured mee) I shoulde out of his loynes multi-

CHRISTS TEARES

tiply a Monarchy. There is no cripple or lazer by the high-way side, but wold haue honoured me more then the progenie of *Abraham*, if I had but bestowed the thousand part of the propitiousnes I haue bestowed on the progeny of *Abraham*. Shall a man call any crypple or Beads-man vnto him, to gyue almes to, and hee will not come at him: but contemptuously cast hys kinde profer behind hym. I haue called you (that often haue beene Beggars and Beads-men vnto me, for blessings,) & humbly supplicationd you, to accept of my largesse I lauiht, but you cryde, Auaunt hypocrite, thy proferd ware is odious, we'le haue nothing to doe with an Innouater.

VVhat hath immortalitie to doe with mucke? Had my Father no employment for mee, but to sende mee to scrape on a dung-hill for Pearle, where nothing will thrilie but Toade-stooles? VVas thought-exceeding glorification, such a cloyance and cumber vnto me, that I must leaue it: as *Archefilaus* ouer-melodied, and too much melowed & sugred with sweet tunes, turned them aside, and caused his eares to be new relished with harsher and vnflauory sounds? O no, when I left Heauen to lyue on earth, I left perpetuall-springing Summer, to sleepe on Beddes of Ice, in the Frozen-zone, the throne of VVinter. My super-abundant loue to men on earth, was all the solace I proposed to my selfe on earth. *Vbiq; cuiusque animus, est ibi animat*: vvhether a mans minde is, there his myrth is.

Myrth was to me no mirth, whyles thou wert not gathered vnto mee. No more then I haue gathered thee, can I gather thee: As a Henne gathereth her Chickins, so woulde I haue gathered thy chyldren. The Henne clocketh her Chickins, I would haue clocked and called them by my preaching; The Henne shieldeth them, and fighteth for them

them against the Puttocke, I would haue shielded them, and secured them against that slie Puttocke sathan. I would haue fought for them, with hell, the diuel, and all infernalitie. The Henne, after she hath clocked & called her chickins, keepeth them warme vnder her soft doune, walleth them in with her wings, and watcheth for them whiles they sleepe. After I had called you (my children or chyckins) vnder my wings, which is, into my Church, I would haue beene a stronger wall vnto you, then the wall of the Tower of *Babell*, which (as VVriters affirme) Herodot. was the eight part of a myle thick: I would haue sette an Angell (with a fiery-sword) in your gate, to keepe out your enemies; Still would I (with the heate & warmth of my Spirite) haue cherriht and increast the strength & growth of your fayth, and kept it from being dead and cold; My vigilance shoulde haue sentineld for all your sleepes: neyther the terror by night, nor the Arrowe of temptation that flyeth by day, should haue frightened you. Sathan (whom you now holde for such a subtile vnderminer) should haue beene your Foole, and your iesting-stocke, and a scare-bugge to your Babes only. All things should haue prosperd and gone well, that you had taken in hand. *Happy is the man, that sitteth in the shaddow of the wings of the almighty*: vnhappy are you, that haue rather fought to dwell in the shadow of Death, then vnder the shadow of the wings of the Almighty.

O *Ierusalem, Ierusalem, that killest my Prophets, & stonest them I sent vnto thee: How often woulde I haue gathered thy Chyldren together, as a Henne gathereth her Chickins vnder her winges, but you would not.* VVhat is more tender then a Henne ouer her Chickins? So tender and more (ô *Ierusalem*) haue I beene ouer thy chyldren, yet would they neuer tender themselues, but tend and bend

CHRISTS TEARES

all theyr courses to ruine. Neuer could I gette them to flocke vnder my *wing*, or come vnder my rooffe. VVho takes charge of him, that in a Towne of warre will not come into the Towne, but lye wilfully without the walls? No charge doe I take of any that will not come within my walls, be *gathered vnder my wing*, but lye out of the Church. Knew you what a feareful thing it were, to lye (as Out-lawes) from the winges of my Church, to let riches, promotion, or any worldly respects hinder you, from being *gathered* into the vnity of my body, and communion of Saints, you would vndoubtedly forsake all, and follow me.

All those that repayred not in time into *Noahs*-Arke, the waters ouer-tooke and drownd. Those that *gathered* not *Manna* in the morning, it did them no good. Those that made excuses, and came not to the wedding when they were bidden, the King sent forth his VVarriours and destroyed them, and burnt vp theyr Citties. Sencelesse stones are more obedient vnto Gods voyce then you, for the stony-walls of *Iericho* (after God had summoned them by his Priestes sounding theyr Trumpets thrice) at the thirde sounde they prostrated themselves flat. Not the third, or the fourth, or the fift sound haue you with-stood, but fise hundred solemne summons and sounds; No iudgement that (in your eares) I or any can sound, can make you fall prostrate, or humble your selues. Still you will lye as runnagates and banished men, from Gods iurisdiction; you had rather the diuell should gather you vp then he.

I haue pyped, and you haue not daunced, I haue lamented, and you haue not mourned: The dayes will come, when I shall be taken away from you, and then you shal wish (in vayne) that you had daunst after my pype, and borne a principal

principall part in my Consort of mourning. Let all successions and Citties, be warned by you, howe they neglect Gods calling : let euery priuate man be admonished by you, how he neglecteth Gods calling. By benefites, by sicknes, by outward crosses, signes and wonders hee calleth men : *To day if you will heare my voyce , harden not your harts :* That is, at this present when I call you , harken to me. VWho dooth not harken at the first, let hym looke to be hardned. *Pharao*, for hee would not at the first voyce or message let the chyl dren of Israell goe, his hart was hardned.

God when his voyce will not be hearde , permitteth the deuil to goe and try if his voyce wil be heard : if they heare the diuels and not his, then hath he wher-withall to conuince them . *Ierusalem* hath hearde the voyce of God, crying out loude in her streetes and hie places, vnto her to *gather* herselfe : Her streetes, and al her hie places, are filled with the *ecchoes* of Gods voyce. The stones of her Turrets haue beene so mou'd with it, that they haue opened theyr eares, & receiued his *eccho* into them, and that the Cryer myght knowe they attended the wordes vvhich he spake, they (*ecchoing*) repeated them againe. The very *eccho* of the valls and the stones, shall *eccho* vnto God for sharpe punishment against you ; And let any but reade or rehearse thys sentence, *O Ierusalem, Ierusalem, how often would I haue gathered thy chyl dren together, as the Henne gathereth her Chiskins*, the *eccho* shall replye, *But they would not. They would not.* Thou *wouldst not* indeede. And no damnation hast thou *but thou wouldst not*. I offered thee peace, *but thou wouldst not* : I offred thee to repent & be baptized, *but thou wouldst not* : I offred thee (if thou labourdst and wert loden) to ease thee, *but thou wouldst not* : I offerd thee to aske & thou shouldst haue,

CHRISTS TEARES

but thou wouldst not : To knocke and it should be opend,
but thou wouldst not. Great euils shalt thou endure, *for thou*
wouldst not. Great euils did I say? alas little euils, compa-
 red to the euils I must endure onely for these 4. words,
But thou wouldst not.

Heu melior quanto fors tua, sorte mea est. My body shall
 finde a Sepulcher, but my sorrowe neuer any, *for thou*
wouldst not. For euer I must mourne what thou for euer
 must suffer, *for thou wouldst not*. This will be thyne vtter
 impeachment, that the very *Samaritans* (whom thou
 accountest Infidels) receiued and acknowledged me, *but*
thou wouldst not. That the vncleane spyrits departing out
 of men, cryde and confest mee to be the Sonne of God,
but thou wouldst not. And lastly, that the Spirite of God
 himselfe, (discending on my head like a Doue) gaue te-
 stimony of me, *yet thou wouldst not*.

Clamor Sodomarum multiplicatus est : The cry of thee
Ierusalem, (the second *Sodom*) that *thou wouldst not*, in
 Gods cares is doubled. To what Nation shall I novve
 preach or appeale, since my elected people (that shoulde
 harken to me) haue aunswered me *they would not*? *Nini-*
ue repented at the preaching of *Ionas*, but *Ierusalem* at
 the preaching of her *Iesus*, *she would not*. I offerd to wash
 her feete with the waters of my tribulation, and heale e-
 uery disease and maladie she had, with them, as I healed
 the leprosie of *Naaman* with the waters of *Jordan* : but
 ouer the waters of my Teares and tribulation, shee pas-
 seth as drie-foote, as once they past ouer *Jordan*. The ri-
 uer of God is full of water, *Ierusalem* were thyne eyes
 the riuers of God, they woulde bee full of water. The
 Snow on thy Mountaines, by the Sunne is resolued to
 water, the Sonne of GOD hath sought to resolue thy
 snow-colde hart into water, but hee could not, *for thou*
wouldst

Gene, 19.

Isalm, 65.

wouldst not. Over thy principall gates, and the doores of thy Temple, let therefore this for an Empreſe be engraven : A kinde compaſſionate man, who grievuing to ſee a ſerpentine Salamander fry in the fire, (ſo pittiouſlie as it ſeem'd) caſt water on the raging flames to quench them, and was by him ſtung to death for his labour. The motto word thereto, A T · N O L V I S T I, *but thou wouldſt not.* As who ſhould ſay, thank thy ſelfe though thou ſtil burneſt : I wold haue ridde thou out of the fire, *but thou wouldſt not.* By ſtinging mee (mortally) thou diſturbeſt me.

On thee Salamander-like *Ieruſalem*, haue I caſt the coole water of my Teares, to keepe Hell-fire (if it might be) from feeding on thee and inwrapping thee : but thou (delighting like that chillie VVorme to liue in the miſt of the fornace, or as the fooliſh Candle-flie, to blow the fire, with the beating of thy wings neere vnto it that muſt burne thee,) haſt ſpit thy poyſon at me when I ſought to preſerue thee. More agreeing is it to thy nature, to fry in the flames of thy fleſhly deſires, (which is but a ſhort blaz'd ſtraw-fire, to tinde or inkindle Hell-fire,) then to liue temperately quallified, miſt *Inſula fortunata*, the fortunate Ilands of Gods fauour. For thyſ ſhalt thou be conſumed with fire, *Thy houſe ſhal be left deſolate vnto thee.*

Hetherto with *Ieſchaciabus*, thou haſt had nought but a playſter of dry-figges layd to thy byle, thou haſt beene chaſtiſed but with wanton whips, but loe, ſhortlie (the time comes) thou muſt be ſcourged with Scorpions : a hooke ſhall be caſt into thy iawes, and a chayne come through thy noſtrils. I nowe but fore-tell a ſtorme in a calme, but when the Leviathan ſhall approche, (that with his neeſings chaſeth Clowdes,) and you ſhall ſee

CHRISTS TEARES

lightning and thunder in the monthes of all the foure
VVindes: VVhen Heauen (in stead of starres) shall bee
made an Artillerie-house of Hayle-stones; and no Plan-
net reuolue any thing but prostitution and vassitie, then
shall you know what it is, by saying *you would not, to make
your house unto you be left desolate.*

VVith the foolish-builder, you haue founded your
Pallaces on the sands of your owne shalow conceits, had
you rested them on the true Rocke, they had beene ru-
ine-proofe: but now the raine wil rough-enter through
the crannies of theyr wauering, the VVindes will blow
and batter ope, wide passages for the passing shoures;
VVith roring and buffeting lullabies, in stead of singing
and dandling by-os, they will rocke them cleane ouer
and ouer. The onely commodity they shal tithe to their
owners, will be (by their ouer-turning) to affoord them
Tombes vnaskt. Great shall bee the fall of thy foolish
building (*ô Ierusalem*) like a Tower ouer-topt, it shal fal
flatte, and be layd low and *desolate.*

In the Hauens of *Ioppa*, shall arriue as many shippes, as
would make a Marine-cittie, in bignesse no lesse then thy
selfe. The *Helle-spont* by *Xerxes*, was neuer so furcharg'd
as it shall be. All *Galile*, (from the Lande of *Neptali* vp-
wards) shall bee but a quarter for theyr Pioners, and a
couche for theyr baggage. From *Ierusalem* to the plaine
of *Gibeon*, (vvhich is fiftie myles distance) the infinite
enemy, will depopulate and pitch his Pauilions. Man,
woman, chylde, he shall vnmortalize & mangle. Oxen,
Sheepe, Cammels, idely engore, and leaue to putrifie in
the open Fieldes, onely to rayse vp seede to Snakes, Ad-
ders, and Serpents. The Mount *Tabor*, (whose heighth is
thirty furlongs, and on whose topppe is a playne, twentie-
three furlongs broad) shall haue all the starre-gazing
Townes

Townes (on it scituate) rustled head-long downe from the heighth of his fore-head, and breaking theyr backs with theyr stumbling reburment, tumble in the ayre, like *Lucifer* falling out of Heauen into Hell. Yea, theyr Firmament-propping foundation, shal be adequated with the Valley of *Iehosaphat* : whose sublimity (whiles it is in beheading,) the Skye shall resigne all his Clowdes to the Earth, and light-wing'd dust, dignifie it selfe by the name of a meteor. From that blind-disperfed nyght of dust, shall many lesser Mountaines receiue theyr lostie mounting : and part of it (being wind-wasted into the Sea) insert floating Ilands midst the Ocean.

None shall there bee left to fight the battailes of the Lorde, but those that fight the battailes of theyr owne ambition. By none shall the Sanctuary be defended, but those that wold haue none destitute it, or desloue it but themselues. The feast of Tabernacles, the feast of sweet Bread, and the feast of Weekes, shall quite be discalendred. Your Sabaothes and New-moones, shall vwant a Remembrancer; Your Peace-offerings and continuall Sacrifice, (a thousand, two hundred, and ninetie dayes, as *Daniel* prophecied,) shall be put to silence. The abomination of desolation, shall aduancee it selfe in your *Sanctum sanctorum*. Vpon your Altars (in stead of oblations) your Priestes shall be slaughtered. Not so much as the High-priest, (the vnder-god of your Cittie,) but shal be hanged vp (as a signe) at the doore of your Temple.

Dan. 1.

The particularity of your general fore-spoken woes, would worke in me a Timpany of Teares, if I shoulde portrayture it. I haue pronounst it, and your House (vni-repriueable) *unto you shal be left desolate*. The resplendent eye-out-brauing buildings of your Temple, (like a

Drum)

CHRISTS TEARES

Drum) shal be vngirt & vnbraced: the soule of it, which is the (fore-named) *Sanctum sanctorum*, cleane shall be strypt and vncllothed. God shall haue nere a Tabernacle or retyring place in your Citty, which hee shall not be vndermined and desolated out of. The Sun & Moone (perplexed with the spectacle) shall flye farther vpward into Heauen, and be afraide, least (when the besiegers haue ended be-lowe) they next sack them out of theyr seiges or circuits, since they haue had God (their common-Creator) so long in chase.

Ierusalem, euer after thy bloody hecatombe or buriall, the Sunne (rising & setting) shal enrobe himselfe in scarlette, and the mayden-Moone, (in the ascention of her perfection) shal haue her crimson cheekes (as they wold burst) round balled out with bloode. Those ruddy inuesturings, and scarlet habilements, from the clowde-climbing slaughter-~~sicke~~ of thy dead carkases, shall they exhalingly quintessence, to the end thou maist not onelie bee culpable of gorging the Earth, but of goring the Heauens with blood: and in witnes against thee, weare them they shall to the worlds end, as the lyueries of thy wayning.

Not *Abrahams* sonnes are you, but the sonnes of blood, for in nothing you imitate *Abraham*, but that hee (hauing no more saue one onely sonne) would haue sacrific'd him: so GOD hauing no more but one onely Sonne, you lye in waite to crucifie and sacrifice him. For thine owne distruction (disgraced Daughter of *Syon*) thou lyeest in wayte, in laying waite for me: that which I hunger & thirst after, is thy saluation in my destruction. I am enamour'd of my Crosse, because it is all ages blessing. Not a nayle in it but is a necessary Agent in the VVorlds redemption.

Holic

Holie Crosse, *Adams* of-spring, onely holines, I grieve that vpon thee I can spend none of my God-head as well as my humanity, to glorie the more this great exploit. For the desolating and disinheriting of Hell haue I that reserved, none but the God of heauen may leade captiuitie captive, & returne Conquerer from that dungeonly Kingdome. Strange is it (*ô Ierusalem*) that I shoulde be able to conquer and forrage Hell, and yet cannot conquer or bring vnder thee to mine obedience. To speake troth, (as in my lips is no guile) thou art not worthy to be conquered, or haue the host of thine affections subdued by mee, that hast admitted of a baser Conquerour, which is the diuell, after whom I can succede with no honour.

The Romaines (not I) shall conquer thee, and *leave thy house desolate vnto thee*: who being Heathens and not knowing God, are a degree of indignity inferiour to the diuell, for hee knowes God, and with feare & trembling acknowledgeth him, VVouldst thou with feare & trembling haue fledde to me, for refuge against the diuel and the Romaines, when I would haue gathered thee, both the diuell and the Romaines (at one instant) had beene subdued to thine hand. But vnder my standard *thou woldst not*, thou scornedst to gather thee, *therefore shal thy house be left desolate vnto thee*: therefore shal Gods house be left desolate vnto thee. Maieslicall Temple, on whose Pinacle once I was tempted, thou and I (one after another) must perrish, for no fault of our owne, but for the sinnes of this people.

No profite but disprofite, shall the scattered ashes of thy obsequies bring vnto them, nor shall they like the ashes of me the true Phoenix, liue againe: neuer shall thy body (like mine) be raised againe. Raced and defaced

shalt

CHRISTS TEARES

shalt thou be, as thou hadst neuer beene. Haplie Caues for wild-beastes (many yeeres together) thou mayst afford, but the Lorde of Hostes shall abandon thee, the King of Israel shall abiure thee. By *Herod* (a man of blood) thou wert last builded, and in bloode shalt thou be buried. O let mee embrace thee while thou yet standest, and I am not translated: heereafter (perhaps) nere may I haue the opportunity to embrace thee. This present houre that is graunted, I will put out to vsury. On thy Alablaster out-side, with scalding sighes & dimming kisses, a greater dew I will rayse, then lyes vpon sweatie Marble a little before rayne.

Methinkes these stones looke shyning and smyling vpon mee, *Ierusalem* frownes like a Shee-bear seeking her whelpes. These stones start not out of theyr assigned places, but still retaine theyr imposed first proportion; from mee (her foundation,) long agoe hath *Ierusalem* started, out of those limits and bounds I assigned her hath she started, her order she hath broken, my building shee hath subuerted: no forme or face of my workmanship is visible in her. But yet were nothing but her face and out-side deformed; it were some-what, her in-side is worst of all: her Hart, her Linges, her Liuer & her Gal, all are carioniz'd and contaminated with surfets of selfe-will. Her owne hart she eateth, and diggesth into the draught with riotte and excesse.

Poore Temple, long might'st thou stand, & not haue a stone of thee disquieted til the Iudgement-day, if those to whom thou belongest, were not ten-times branded in the fore-head for Reprobates, not with the marke of the Lambe, but the Lyon, who (roring) seeketh whom he may deuoure. Distresse-fully am I diuided from thee, my soule (when it shall be diuided from mee) vwill not

endrench

endrench mee in so much dolour as thou doost. The zeale of thee distraughteth me, and some essentiall parte of my life seemeth to forsake me and droppe from mee, when I thinke of thy diuastation. Nothing so much dooth macerate and madde mee, as that all the sky-perfuming prayers, & profuse sacrificatory expences of full-hand oblationers, should not haue force to vphold thee. Desolation, for no debt of sinne shalt thou extend on this Temple, that thou hast to extend against it, extend against me, for it is my Fathers habitation. It will but augment his indignation against this Citty, and doe thee no good to drytie hym out of house and home, and reserue him no sanctified mansion vppon earth. Let there be one peculiar Treasury of supplications & vowes vndestroyed and vn pillaged.

O Father, be this House more high-pryzed to thee ~~then~~ **Paradice**; More worshyp and adoration hast thou had in it ~~then in~~ **Paradice**. There thou setst a fiery-armed Gardane to repulse insolent intruders: sette some garrisonment before the gate of thy Tabernacle, to oppugne the dispossessors of thy Dietie. Thou canst not heare me, I pray for them whose sinnes sue against mee. Thou hast decreed (in thy secrete iudgement,) *There house shall bee left desolate vnto them*: Thou hast decreed I shall be left desolate on the Crosse, and cry, *Eloi, Eloi, lamma-sabach-thani*, vnayded or vnregarded. VVilling am I to execute thy will, onely let me not in vaine gyue vp the ghost, but some soules of this Panther-spotted *Ierusalem*, may bee extraught to ioy with me.

O that myne armes were wide enough to engraspe the walls of *Ierusalem* about, that in myne amorous enfoldment, (vnawares) I might whyrle her to Heauen with me. VVhy should I not dryue all Israell before me

CHRISTS TEARES

to the greate felicity, as a Sheeheard before him driue-
ueth his flocke to the fatte Pastures? I shall neuer dryue
you before me, you wil driue me before you (with murder
& violence) to immortality, and your selues not one
foote follow after. *Pol me occidistis amici*, you whom I
thought to binde to me as friends, haue foe-like betrayed
me. Because I am humble I may not please you. Because
I am Christ the iust, therefore you will designe me to the
Crosse vniustly. *Est mihi supplicij causa fuisse pium*. VVold
God there were no other exclamatory crime then this
to be objected against thee. Yet haue I suffered of thee
nothing but feare. More then feare am I (within these
fewe dayes) to entertaine at thy hands.

Slay me thou shalt, because I haue vouchsafed to liue
with thee, and doome me an vnwoorthy ende, in leiu of
my deere loue. *Tu mihi criminis author*, no imputation of
scandale shall I haue, but the heauie burthen of thy abuses.
Thou shalt be my vniocence, and whole summe of
delinquishment: thy right hand of my death shall be ar-
raigned. *Hoc prohibete nefas, scelerique resistite vestro*. Not
the prophane Idolatry of the Gentiles, in my sides shall
delue so deepe, as thy stiffe-necked transgressions. Lesse
doe I deplore my death then thy tyfe: and a thousande
times haue I wisht and desired, that thou hadst onely oc-
casion to repent my death and nothinge own other mis-
deeds. Repent yet, & I will repent me of the pronounce-
ment against thee. Should I not so haue pronounst and
denunciated against thee, thy blood would haue beene
required at my hands. *Therefore is my people ledde captiue*,
(sayth the Lord by *Esay*) *because they know mee not*. Your
pretence of vnknowledge or ignorance, is already coun-
terpleaded: you shal not say, VVoe be to me that I neuer
tasted the mylke of vnderstanding, but (with *Iob*) banne

Ezech, 3,

say, 5,

the time that euer you suckt the breastes. At my breastes *Ierusalem* hast thou not suckt, but bitte off my breasts, when thou stonedst my Prophets. O *Ierusalem*, *Ierusalem*, that stonest my Prophets, and killest them I sent vnto thee: How often would I haue gathered thy chyl dren together, as a Henne gathereth her Chickens vnder her wings, but thou woldest not. Therefore shall thy House bee lefe desolate vnto thee.

Heere ebbe the spring-tide of my Teares; Eyes from this present, prepare your selues to be recluses. I came not to shedde Teares but Blood for *Ierusalem*, blood for *Ierusalem* will I shedde, to atone for her shedding of innocent blood; So that let her yet turne vnto me, her attonement is made. I will corroborate my Crosse Giant-like, to vnder-beare the *Atlas* burthen of her insolences. VVith my Nazarite-tresses, to my Crosse will I bind her crosssing frowardnesse and contaminations: Not a nayle that takes hold of me, but I wil (expresly) enioyne it to take hold of her deflectings and errors. Death, (as euer thou hopest at my hands to haue thy Commission enlarged,) when thou killest me, kill her iniquities also: let thy deepe-entring Darte obliuionize their memories.

Of man (as of mee) thou killest but the body onelie, kill the body & the soule both of her vnbounded sinne-gluttonie. I will pay thee largely for thy paines. VVheras before, thou neuer tookst any but the subiects prysoners, now thou shalt haue the King himselte surrendred to thy crueltie. Thou shalt enrich thy style with this title, *I Emperour Death, the Lord of all flesh, the killer of the King of all Kings, &c.* Deale well by *Ierusalem* how euer thou dealest with me. Let not her Soule be lefe desolate, though her City be lefe desolate vnto her.

CHRISTS TEARES

Euen the High-priestes that shall binde myne handes, and adiudge my body to bee scourged, deale mercifullie with, cutte them not off suddainly, but giue them a space of repentance. Let them bee crowned with eternitie, though they crowne me with thornes. Their crowning mee with thornes I take for no trespasse, for they cannot pricke mee so ill with those bryers, as they haue prouokt mee with theyr sinnes. Nor shall the Gall and Vineger they gyue me to drinke, bee so bitter vnto mee as theyr blasphemies. Forgyue them Lord, they forget what they doe.

Further I may not proceede, except I should detract from my Pasion to adde to my Teares. Hee that can weepe with more soule-martirdome then I, let him take vpon him to wash (in my stead) the earths Ethiopian face. Euery vaine of mee let it burst, to feede the Lake of *Gehenna*, before *Gehenna* gather springs from the hart of *Ierusalem*. Not the least hayre of my body, but may it be as a pegge in a vessell, to broche bloode with plucking out, so in the droppings of that bloode *Ierusalem* will bathe herselfe. *O Ierusalem, Ierusalem, that stonest my Prophets, and killest them I sent vnto thee*, ten thousand times adiew. I would neuer haue bidde thee adiew, or beene diuorced from thee, but that thou thy selfe hast diuorced thy selfe. Heauen no heauen hast thou made vnto mee, by endlesse performing thy obits. If my crimson Teares on the Crosse, may more preuaile with thee, so it is, or els in vaine I discended, or els to thy paine I discended.

Discende into the closet of thyne owne conscience, and enquire how oft I haue come thither, and cald vpon thee to gather thee. Examine thy hart & thy reynes if I haue not secretly communed with thee by night, to

conuert

convert & returned vnto me. Thou neuer withdrewst thy selfe and wert solitarie, but my Spyrite was reproofing and disputing with thee. At length, shall I obtaine of thee to remember and *gather* thy selfe? Though thou wilt not in respect of me, (whom thou shouldest respect) yet in respect of thyne own benefite, remember and *gather* thy selfe, enter into meditation of thy lamentable estate. But heare thy Physition, though thou intendest not to be ruled by him. Vnderstande the nature of thy disease, which is the first steppeto-recouery. Relieue my languor, by being lesse retchles of thy inuincible aspiring infirmity. Glance but halfe a kind looke at mee, though thou canst not resolute to loue me; by halfe a looke my loue may steale into thine eyes vnlookt for. Thy sight is no way mispent or impayred, by casting away one askeance-regard on any.

The Sunne shyneth aswell on the good as the badde: God from on hie, beholdeth all the workers of iniquity, aswell as the vp-right of hart. It behoueth thee to try al spyrits, let my Spyrite bee one of those (all) which thou bringest to the Touch-stone. I doe not wil thee without tryall, on my bare report to bee directed by it, but when thou hast tryde it, & sifted it to the vttermost, then as it approues it selfe, to entertaine it. Vppon vncertaine experiments, (hauiug the least pretence of gaine in the,) men will hazard and venture many thousands: try once an experiment to gayne Heauen with; Venture or hazard but a few indifferent good thoughts of mee. I say I am thy *Messias*, and am come to *gather* thee, condemne me not rashly, but awaite and see the end of my *gathering* wherto it sorts. Search the Scriptures and the Prophets, whether I be a lyer and impostor or no. I woulde gyue thee leaue to hate me, so thy hate woulde make thee industrious

dustrious & sedulous, to harken out & enquire whence I am. VVere I notorious guilty, and vnexamined & vnheard, you should sentence me, you should gyue to me amongst men an opinion of innocence: beeing not guilty, you make your iudgements guilty, of knowing I am not guilty, in proceeding against mee without circumstance or prooffe. I speake all this while to the winde, or as a disconsolate prysoner that complayneth himselfe to the stone-walls,

God is moued and mollified (though hee be neuer so incensed) with often, and vnslacked intercessions; Golde (which is the soueraigne of Mettals) bends soonest, onely Iron (the pesant of all) is most inflexible. *Ierusalem* with nothing is moued, therefore must her *Tabernacle* be remooued, therefore must *her House be left desolate vnto her*. Often, importunately, violently, eagerly haue I intercessioned vnto her, to *gather* herselfe vnto me: I haue kneel'd, wept bitterly, lift vp myne handes, hunge vpon her, and vowed neuer to let her goe, til shee consented to retire herselfe into my tuition, & aunswerd pleasingly to my petition. Neuer did the VViddow in my Parrable, so follow and tyre the wicked Iudge wyth fury-haunting instancie, as I haue doone her. No where could she rest but I haue alarumd in her eares, her pryde, murder and hypocrisie, and with dismall crying, and vociferatiue inculcating vnto her, drawne my throat so hie into the roofof my mouth, that it hath quite swallowd vp & ensheathed my tongue, and threatend to turne my mouth out of his office.

I haue crackt mine eye-strings with excessiue staring, and stedfast heauen-gazing, when with fast-fortified prayer, and eare-agonizing inuocation, I haue distressed my Fathers soule for her; so that (enrag'd) hee hath bid

me

me out of his sight, chyd me, rebukt me, and impatiently said as he sayd vnto *Moyſes*, Let mee alone, that I may wreake myne anger on her and conſume her. None of theſe may ouer-come her, the bloode of my Prophets, and the hundred-voyc't clamor of her multiplied mutinies gainſt Heauen, are farre louder before my Father then I, they out-throate me, and put mee downe I cannot be heard, euen as one that howles puts downe him that ſings. Mee would not *Ieruſalem* heare, when with ſweet ſongs I haue allur'd, cluckt, & wooed her to come vnder my wings: therefore will not my Father heare any man that once names her. VVhen I pray for her, her ſinnes fall a howling that I ſhould not be heard.

My wings her gray-headed ſturdy diſobedience hath now cleane vnpinioned and broken, ſo that (though I would) I cannot gather her. Beſides, ſhe hath ſteeled my ſoft impreſſiue hart, and mirmidoniz'd myne eyes, that they ſhall neuer giue griefe a Teare more almes. Poore Hennes, there is nothing ſo tender as you are ouer your Chickins, but had you as I haue, none but Kites and Kiſtrels to your Chickins, ſuch as flie againſt the winde as ſoone as they are borne, and gather themſelues in Armes againſt you when you offer to gather them, you woulde learne of mee, to leaue off to be ſo tender.

To *deſolation* (*Ieruſalem*) muſt I leaue thee, *deſolation* that taketh his watch-woorde from *thou wouldeſt not*: *Deſolation* the greateſt name of vengeance that is, *Deſolation* which hath as many branches of miſery as Hell belonging to it. *Deſolation* the vtmoſt Arrow of Gods indignation. I cannot in tearmes expreſſe the one quarter this word *Deſolation* containeth. *Dauid* in the depth of hys deſpayre of Gods mercy, ſayd, Hee was left as *Deſolate* as the *Pellican* in the wilderneſſe, or the Owle on the houſe,

top. This is the *Desolation* of the Pellican in the VVildernesse, that when she hath her bowels vnnaturally torne out by her young ones, (into the world tirannously entering,) and they leaue her in the extremity of her torment, and will not deigne her (for all her deere trauell) one comforting aspect of compasison, to herselfe (twixt lyuing and dying,) herselfe she complayneth. Blood and teares equally she spendeth, and as her wombe is rent out with vngrateful fruitfulnessse, so now her hart shee rents out with selfe-gnawing discontentment, and dyeth, not decayed by age, but destroyed by her of-spring.

The mellancholy Owle, (Deaths ordinary messenger,) that nere weildeth his lazie leaden winges but by night, and in his huge lumpish head seemeth to haue the house of sleepe built, then is most solitarie and *desolate*, when (restrained from tuning his owne priuate disconsolations to the darke gloomy ayre,) he is sent to sing on a desolate house-toppe, a dolefull dreary ditty of destiny, *Alisique dolens fit causa dolendi. Ierusalem*, euen as the Pellican in the VVildernesse, so (by thine owne progenie) shalt thou haue thy bowels torne out: by ciuill warres shalt thou be more wasted then outwarde annoyance. Those whom thou most expectest loue of, shall be most vnnaturall to thee. Not onely teares shal they constrain thee to weepe, but blood, and vrge thee rent out thine owne hart, in ruing their irreligiousnesse. As the Owle on the house-toppe, euer-more howlingly calls for some Corse, and is the first Mourner that comes to any funeral; so (*Ierusalem*) shalt thou howling, sitte like the Owle on thy hie places and house-tops, and tune nothing but layes of ill lucke and *desolation*, and funerall Elegies of thy forlorne ouer-throw. Thus shalt thou sing, *Sodome is suncke, and I must succede.*

God promised hee woulde nere-more drowne the “
 VVorld in water, but mee hee hath drowned in blood. “
 All the Eagles of the fiele, feede theyr young ones with “
 my young-mens carkasses. Myne olde Sages & Gouver- “
 nours, strowe the streetes with theyr white hayres like “
 strawes: their withered dead-bodies, serue to mende “
 High-waies with , and turne standing Quagmyres to “
 firme ground, (ramd full of their corfes.) My Virgins “
 and Matrons, in stead of paynting theyr faces ruddie, co- “
 lour them with theyr Kinf-folkes gore. Happie is that “
 VVife, which may entombe her slaughtred Husband in “
 her VVell or Cesterne. Happy is that Sister, that (for “
 strewing-herbes) may scatter her discheueld Mayden- “
 hayre, on her dead Brothers trunck. “

Euen as there be many Foules that eate vp their owne “
 Egges, so the Children are fayne to feede the Mother; “
 The Infant which she trauels with nine monthes in her “
 bellie, once againe hunger thrusteth into her empty-fa- “
 misht body. The Babes in conception, (beeing halfe “
 entred out of the wombe, and but with one eye behol- “
 ding the miseries of their Country,) return crying back “
 againe whence they came, and chuse rather to tumble “
 forth stil-borne, then viewe the VVorlde in such hurly- “
 burlie. “

So exceeding are mine aduersities, that after suc- “
 cessions which shall heare of them, will euen be *desolate* “
 and exiled from myrth with the hearing. *Adams* fall “
 neuer so woe-enwrapped the earth, as the relation of “
 them shall. Christ the Sonne of GOD, (all mens Sau- “
 our but mine,) fore-prophecied *I should thus bee left de- “*
solate, but I believed it not: therefore is my *desolation* vn- “
 lookt for come vpon mee, therefore am I made a scorne “
 to the Gemiles of confusion. “

CHRISTS TEARES

O *Ierusalem, Ierusalem*, all this might'st thou haue auoyded, I neuer sought the death of a sinner, my death thou hast sought, for I laboured to saue thee. Saue thy selfe as well as thou mayst, for I haue forsaken thee, to *desolation* haue I resigned thee. If in this worlde thou endurest thy punishment patiently, (and canst purgeth thy Soule by repentance,) in my world of ioy I shall be readie to receiue thee; otherwise, I haue nought to doe with thee, *thy Soule as thy House, be left desolate vnto thee.*

HEere doe I confine our Sauours collachrimate Oration, and putting off his borrowed person, restore him to the tryumphancie of his Passion.

Now priuately (as mortall men) let vs consider, howe his threats were after verified in *Ieruselems* ouerture.

Should I write it to the prooffe, weeping would leaue me no eyes: like tragick *Seneca*, I shoulde tragedize my selfe, by bleeding to death in the depth of passion. Admirable Italian teare-eternizers, *Ariosto, Tasso* and the rest, nere had you such a subiect to roialize your Muses with. Of a late destruction of *Ierusalem*, *Tasso* thou wrot'st, wherein thy *Godfry of Bulloigne* the destroyer, beareth the chiefe part of honour. A counterfeit *Melpomene* (in comparison of this) was thy Muses Midwife, when that child of Fame was brought forth. Let no man think to enter into this History as hee should, but a consumption of sorrow wil cutte him of ere he come to the end. God forbid I shold be so Luciferous passionatius-ambitious, to take vpon me the full blast of this *desolative*-Trumpet of *Ierusalem*, a weake breath or two I will writhe into it, and with a hoarse sound, (such as fitteth farre-spent languorment)

guorment) manifest as it were in a dead-marche, her vntimely interment.

Forty yeeres were expired after our Lordes lifting vp into Heauen, when the Temple-boasting Iewes, (elate in theyr owne strength) began to pretend a wearines of the Romaine regiment, and coueted to raigne intire Lords, ouer the Lords that raignd ouer them. *Eleazer*, the Sonne of *Anani* the High-priest, was the first that seminarizd thys hope of signiorizing and freedome amongst them. Proudly he controlled *Agrippa* and all the other Leiftenaunts, droue them from theyr dignities to Rome to seeke succour and rescue, and swayed ouer the multitude, as the King and Father of theyr liues. In the meane-while, the Element was ouer-hung with prodigies. GOD thought it not enough to haue threatend them by his Sonne, but he emblazond the ayre with the tokens of his terror. No Starre that appeared but seemd to sparkle fire. The Sunne did shyne all day, as it is wont at his Euening going downe. The Moone had her pale-siluer face iron spotted with freckle-imitating blood-sprincklings: and for her dimme frostie circle, a blacke inckie hood embayling her bright head.

Ouer the Temple (at the solemne feast of the Passeouer) was seene, a Commet most coruscant, streamed & tayed forth, with glistering naked swords, which in his mouth, (as a man in his hand all at once,) he made semblance as if hee shaked and vambraht. Seauen dayes it continued, all which time, the Temple was as cleare & light in the night as it had beene noone day. In the *Sanctum sanctorum*, was hearde clashing and hewing of Armour. VVhole flockes of Rauens, (with a fearefull croking cry,) beate, flutted, and clast against the windowes. A hideous dismal Owle, (exceeding all her kind

CHRISTS TEARES

in deformity and quantity,) in the Temple-porche built her nest. From vnder the Altar, there issued penetrating plangorous-howlings, and gastlie dead-mens grones. A goodly young Heyfer, hald thither for a burnt offering, beeing knockt downe & ready to be drest, miraculouſlie calued a Lambe.

The sacrificing knyues that diu'd into her entrayles, wold afterwards by no meanes be clenſed, but from her blood (as from mans bloode) tooke vnto them an vnremoueable ruſt. In the feaſt of VWeekes, in the inner receipt of the Temple, was hearde one ſtately ſtalking vp and downe, and exclayming with a terrible baſe hollow voyce, *Migremus hinc, Migremus hinc, è Templo emigremus* : Let vs goe hence, Let vs goe hence, out of thys Temple let vs hie vs. VVhat ſhould I ouer-blacke mine Incke, perplexepale Paper, rumatize my Readers eyes, with the ſadde tedious recitall, of all the prognosticating ſignes of theyr ruine. Stories haue loſt and tyred themſelues in thys ſtory. Should I but make an Index to anie one VVryter of them, it woulde aſke a Booke alone. Some fewe abreuiaed alidgments I will content my ſelfe with, and ſo paſſe onward to more neceſſary matter.

Above and beſides the propheticall apparitions, in, ouer, and about the Temple, in the Cittie there happened no leſſe note-worthy predictions. The Eaſt-gate therof which was all yron, and neuer wont to be open vnder twenty men together, (the dry ruſty creeking of whoſe hookes and gymmes as it was in the opening, might be heard a myle of,) now of the owne accorde burſt wide ope, and beeing ope, was twiſe more harde then before to be ſhut. A baſe mechanicall fellow there was, ſprung out of the mudde of the Communalty, who for foure

yeeres

yeeres together before the warres begunne, went crying vp and downe, *VVoe to Ierusalem and the Sanctuarie thereof, woe to euery living thing that breatheth therein.* The warres once entred, he gotte him on the walls, and often reiterating hys stale-worne note, adde thereunto, *VVoe, and thrise woe to my selfe,* and with that, start a stone out of an Engine in the Campe and stopt his throate. Manie monstrous byrthes at thys instant were brought foorth: in diuers places of the Citty sprung vp founts of bloode. The Element euery night was embattailed with Armed men, skyrmishing and conflicting amongst themselves; and the imperiall Eagles of Rome, were plainly there displayed to all mens sight. A burning sword also was sette foorth, visibly bent against the Citty. The strangest and horriblest tempests of thunder and lightning had they that euer was heard of.

The Earth left to be so fruitfull as it wont. No season but it exceeded hys stinted temprature. Euery thing rebelled against kind, as thinking scorne to accommodate themselves to theyr vses, that had so rebelled against the Lord. For all thys, there was no man that would gather hymselfe, no man that would depart from the ill worke he had in hand. *Ambulabant ut ceci quia Domino peccauerunt.* Their eyes were ouer-filmed or blinded; because they obeyed not theyr Maker.

NOVV is the tyme that all Riuers must runne into the Sea, that whatsoeuer I haue in witte or eloquence, must bee drayned to the delincament of wretchednesse.

The Romaines like a droue of VVild-Bores, roote vp and forrage fruitfull *Palestine*. That which was called the *Holy Land*, is now vnhalloved with theyr Heathen swords.

CHRISTS TEARES

swords. VVherefore you Pilgrims, that spende the one halfe of your dayes in visiting the *Land of Promise*, and weare the plants of your feete, to the likenesse of withered rootes, by bare-legd procesioning (from a farre) to the Sepulcher, vngainefully you consume good houres, for no longer was *Iudea* a Lande of Promise, then her Temple stooke. *Vespasians* inuasion hath prophaned it: a Mount of deade-bodies ouer that Sepulcher is rayfed, which you perigrinate to adore; That Sepulcher you see, is but a thing built vp by Saracens to get mony with, and beguile votiuie Christians. They delude your superstition, and make it theyr tributary slaue.

No Hogstie is now so pollutionate as the earth of *Palestine* and *Ierusalem*. Our Saviours steppes are quite vn-sanctified in them, and troden out of sente, by the irruptiue ouer-trampling of the Romans. A newe storie of flesh-manured earth haue they cast vpon it, and made it no more the walke of Saints and Prophets, but a poysonous nursery of Beastes of pray and Serpents.

O GOD, enlarge myne inuention and my memorie, sincerely and feelingly, to rehearse the disornamenting of thys mother of Citties.

Vnderstand that before the arriuall of *Vespasian*, there were in *Ierusalem* three factions. *Eleazers*, which was the fundamentiue and first, *Iehochanans* next, and *Schimeons* the last. *Eleazer* and *Iehochanan*, the vngodliest that euer God made, *Schimeon* except, (and hee might well haue beene Schoole-maister to *Cayne* or *Iudas*,) hee was such a grand *Keyfar* of cutthroates. From the noblest of the Jewes discended, but hys nobilitie ere he came to it, by hys degenerate conditions he forfeited. A man hee was that made a mockery of all Lawes and Religion, and any thing which Authority forbad, most greedily would

embrace:

embrace: thinking, as the best Pastures are hedgd in, the best Orchards wald about, the best Mettals hutcht vppe, so there was nothing excellent but was forbidden, and whatsoeuer was forbidden, was excellent. For malice or hatred, he would not stabbe or murder men so much, as against he had iust occasion to stab or murder, to keep his hand in vre. He held it as lawful for hym, (since al labouring in a mans vocation is but getting,) to gette wealth as wel with his sword by the High-way side, as the Laborer with his Spade or Mattocke, vwhen all are but yron; besides, as there is none hath any wealth which he getteth not from another, so deem'd he it as free for him as another, to gette from other men; concluding, as there is no better tytle to a Kingdome then conquest, so there is no better clayme vnto wealth, then by the conquest of a strong hand to compasse it. Adultery, fornication, drunkenesse, no sinne, but hee would defende and offende in.

For the multitude of these and other his abominations, banisht he was, and longer in *Ierusalem* might hee not roust: wherefore no possibility had hee to prevent beggery, or redeeme hys estate, but by proclaiming (in all places where he came) the trade he profest. The tenure of his Proclamation was thys. That if there vvere any, that had duden-olde coughing miserly Fathers they could not endure: If there were any, that had repining viduall-scanting Maisters, tyrannizing neuertheless for their work: If there were any, that were Creditor-crazd, and dead and buried in debt, and knewe not which way to rise out of it, let them repayre to him, and tyll Doomes-day they should haue a protection. Yea, if there were ever a good fellow that lou'd a Harlot as hys lyfe, would haue Letters-patents to take purses, had a

CHRISTS TEARES

desire to kyll and not be hangd, would sweare and forswear for single-mony, and had not so much as a crum of conscience to put in his pottage, let him or them what ere, resort vnder his standard, and theyr humors should be maintained.

Twenty thousand of these dreggy lees of Libertines hii'd vnto him in a moment, whom hee cleped the *Flower of Chiuallry*: for they feard no man, and cared neither for God nor the diuel. VVith them hee burnt the greene Corne in the fieldes, pluckt downe Barnes and Store-houses, stubd vp Orchards and Vineyardes, and made desolate hauock where euer he came.

To *Ierusalem* (after much slaughter and spoyle) with thys his Outlaw-Army hee reacht, and there enter-leagued himseife with *Eleazar* and *Iehochanan*. The first thing after theyr ioyning they did, was the displacing of the *Sanhadrim*, which were the Iudges, & threescore and tenne Elders, and sharing the gouernment equally amongst them. Then the Sacrifice they silenced, put the High-priest to death, and conuerted the Temple to an Armory. Long could they not agree, but as empery admitteth no mateshypp, so dyd they enuie one another, made heads against one another, mutually skyrmisht with one another. Theyr enemies were without, but within lurkt the plague that went thorow-stitch.

Twenty thousand in one day, the internal ciuil sword eate vp. The Edomites let in by *Iehochanan*, of the welthiest Cittizens, slew eyght thousand and fise hundred in one night. Heere begins the *desolation* Christ prophesied, within and without vengeance bestirreth her; within it raged most, for within sinne raigned most. Let me suddainly waxe olde and woe-wrinkle my cheekes before theyr tyme, by describing the deplored effectes

of theyr sinnes within. First, for the *desolation* of theyr ceremoniall Religion, some-thing I haue sayd alreadie, but the summe of all was this, that if any Priest approcht nere the Altar, the bloode of him and his offering was blended together. The reuerent Ephods were made the slaughter-mens Aprons : many venerable Leuites they bound to the Altar by the hayre of theyr beardes. The Vessels of the House of the Lorde, they put to vile vses. Not any consecrated thing but they arrested and made booty of. Young chyl dren, whom theyr Mothers ledde in theyr hands along with them, to the Temple to offer, (inhumaine to be tolde,) they tooke and mercilesse cast into the sacrificatory flame, and on the same Altar (after they were consumed) most sacriligiouly rauisht theyr Mothers. Some men (whom they could not otherwise draw into theyr daunger) they would inuite to treaty in the Temple, saying : There is the Tabernacle of the Lord, there is the Arke of his presence, there if we shold drawe our blades, it were abomination vnremissible. VVhy distrust you vs? suppose you vs to bee without GOD? carry wee not the couenaut of our Father *Abraham* in our loynes as well as you? By him that ovveth thys Temple we sweare, and all the mysticall riches thereof, you shall depart thence vnmoled. VVho so on theyr othes, or theyr words affianst them, were sure to washe the pauement with the best iuyce of their breasts.

Not onely those that came to offer, but those that but offered to kneele in the Temple, they ran through. The Marble flore of it they made so slippery, with theyr vnrespited, and not so much as Saboth-ceased blood-shed, and bowel-clinging fatte of them that were slaine, that a man might better swimme then walke on it. The place

without the Citty wher they carryed theyr dung, and buried the entraies of Beastes, halfe so pestilently stunck not, as that stuncke with dunghils of dead-bodies. The entry of the Court of the Lorde, was changed to a standing Lake of blood. The siluer gates of the Temple, no more were gates for deuoute worshippers to enter at, but slimie flood-gates for thicke iellied gore to sluice out by. VVho hath seene a Vaulte vnder a Church full of dust-died sculs, and rustie dead mens bones, might (after that grosse streame of gore a little was turnd aside, & the bloode dried vp,) rightly allude the Temple therevnto: for nowe it was no more a prayer-prospering House, but a pudlie Vault of dead-mens bones, and cast out bodies kneaded to durte. Her Alablaster walls were all furred & some-painted, with the bespraying of mens braines donge out against them. Her hie rooffe was mingle-colour'd with mounting drops of blood, that seemd by soking into it, to seek for passage to heauen.

The sledge growing hote, the seditious harts somewhat quailed, and then they made shew as they would correct themselves; as they would renounce theyr tumultuous tyrannies; And wheras lately before, they had depriued the High-priest both of life and office, novve (dissemblingly remorsed) they would needs in all haste, in hys roome sette vp another, and by lots he shoulde be chosen. The lotte fell vpon a Plow-man or Carter, one *Pani* the sonne of *Peniel*, and hee (notwithstanding hys ignorant basenes and base rudenes) as in a mockery, was instald in that dignity.

It is not my intent to runne a right out race, through all the accidents of theyr reprobation: onely that which I lay downe, is to shewe howe vnfallibly Christs wordes were fulfilled, as touching theyr tenne-times merited desolation.

desolation. Iudge all those that haue sence of misery, ere they haue occasion to vse it in discerning their own miseries, whether thys were not desolation or no. The Lord at one time visited their Citty with these foure capitall plagues, Fyre, Famine, Pestilence, and the Sword. First for fire thus he visited it : There were a thousand & foure-hundred Store-houses, filled vp to the toppe with victuall, Corne, VVine and Oyle, sufficient to maintaine two hundred thousand men for twenty yeeres, al which by the Seditious was sette on fire, and consumed in one day. Diuers gorgeous buildings they enflamed to smoke out theyr rich owners, & many goodly streets endlongs to the very earth they encindred : for nothing but to haue more roome to bicker in.

Euery corner of *Ierusalem*, had a voyce hearde in it as in *Ramah*, of weeping, mourning, & great lamentation. Scarce could one friende in commoning heere another, for the howling, wringing of hands, sobbing & yelling of men, women & chyl dren. Heere lay they halfe dead, bayting and bathing in theyr wounds, and roaring and eare-rentingly exclayming, for some melting-harted man, to come and rydde them out of theyr lingring-ly-uing death, and slay them out-right. The sons, daughters, and seruants of the Elders thus vniustly massacred, went crying vp and downe the Citty like madde men, with eyes and hands to heauen extended, *Iustice Lorde, Iustice Lorde, iustice, against the vniust depriuers of our friendes and maintainers.*

This was the Seditious order, that if there were anie man noted to be of more wealth then other, hym they pickt a quarrell against, and accused of treason to theyr Sanctuarie, and sending Letters to the Romaines. False witnesses they had in pay a Campe royal. *Schimeon* wold

CHRISTS TEARES

not see them vnprouided in that case. Not onely he that mourned, but hee that did not seeme to reioyce at the martyrdom of those iust men, was dismist the same way. Not a few (in theyr mindes benumbed with the massacious monstrousnesse of thys quick Marshall-law) made themselues graues, and went into them aliue. The channell of *Jordan* was so ouer-burdened and charged wyth dead carkasses, that the waters contended to wash theyr hands of them, and lightly leapt ouer theyr banckes, as shunning to mixe themselues with so many millions of murders: but after many dayes abstinence from theyr proper entercourse, (obseruing they must liue for euer banisht from theyr bounds, except they made some rid-dance of them,) they recollected theyr liquid forces, and putting all theyr wayy shouldders together, bare the whole shole of them before them, as farre as the Sea of *Sodom*.

Had there beene at that time a Red-sea newe to bee created, the blood (that lyke a Ryuer from a Mountaine foote, flowed forth of *Ierusalem*,) woulde haue made it rich in furses, and sufficient to wracke many Shyppes. Euen as *Jordan*, so the Brooke *Cedron*, and the waters of *Schiloim* in lyke sorte were choked. As dead Cattes and dogges into Buts of Sack and Muscadine are throwne, (for theyr firie strength to feede on,) so into VVells and Cesterns were dead corfes (innumerable) throwne, for theyr blacke waters to feed on. From the furie of the Sword, let me discend to Famine and the Pestilence, the two latter plagues of *Ierusalem*.

In gyuing them sutable phrase, had I the commaund of a thousand singular wits, I should banqroutethem all in description. Plucke vppe a good courage mine infant pen, and wearily struggle (as well as thou maist) thorow

thys

thys huge word-dearthing taske.

The Store-houses burnt, the siege harde plyed, the waste of victuals great, the husbanding of them none at all: there fell such an infestuous vnsaciabie famine amongst them, that if all the stones of *Ierusalem* had been bread, and they should haue tyred on them, yet woulde they haue beene behind hand with their appetite. Their watry wesands were like to leape out of theyr mouthes for meate, and in theyr crawling vp to seeke passage, ready to haue beene seazd on by their iawes for sustenance. Like an ouer-hanging Rocke eaten in with the tyde, or Death that is nere picturd, but with an vpper chap only, so did theyr propendant breast-bones imminent-ouer-canopy theyr bellies.

So many men as were in *Ierusalem*, so many pale raw-bone ghosts you woulde haue thought you had seene. Euen through theyr garments theyr rake-leane rybbes appeared. Theyr sharpe embossed ankle-bones, turnd vppe the earth like a Plowshare, when in going theyr feete swarued. The emptie ayre they woulde catch at in steade of meate, lyke as a Spaniell catcheth at a flie: the very dust they gnasht at as it flew, and their owne armes & theyr legges they hardiy for-bare. Theyr teeth they would grinde one against another, to a white powder like meale. The durty mosse on the pentisses of theyr houses, they gnawde of most greedily. Not a weede sprung vp, but (ere it aspired halfe to his growth,) by them it was weeded and rauenously rauncht vp. All the bushes and boughes, within or rounde about *Ierusalem*, were hewd downe and feld, for men (like brute beastes) to brouze on.

VVithin twelue myle compasse of the Cittie, where there were wont to be the most Elizianlike gardens and flower

CHRISTS TEARES

flower-guilded fieldes vnder heauen, what for the Romans and them, was there not now left a croppe of anie Gourde or greene thing. The Seditious and the souldiours would come running into the Cittizens houses, & taking them by the bosoms, cry aloude, Gyue vs meate, Gyue vs meate, by the Lord we will haue meate: robbe, steale, runne into the Tents of our enemies for meat for vs, or wee will make meate of you and your chyl dren. Mens Cellers and Garrets for meate they searcht. If there were but the bloode of any thing spylt on the grounde, like hungry dogs they would lick it vppe. Rats, Mice, VVeasels, Scorpions, were no common mens iunckers.

In the beginning of thys scarcity, had any but a diu full of Corne left to send to the Mill, they were afraid to send it, for feare they should sette all *Ierusalem* together by the eares for it. VVherfore in theyr low vnder-earth Vaultes, they digd lower Caues, which couering with bordes, and formally pauing ouer, there they ate theyr Corne vngrounde (closely,) because they would not be circumuented.

Exceeding rich *Magnificos* stole victuall one from another, and would lye in waite a whole weeke together to intercept but a chypping. The Father stole from the Sonne, and oftentimes tore the meate out of his mouth; the Sonne could scarce refraine from byting out his Fathers throte-boule, when he saw him swallow downe a bitte that he dyde for. The Mother lurcht from them both, her young weaned Children (famisht for want of nourishment) fastned theyr sharpe edged gums on her fingers, and would not let them goe, till shee pluckt the morfell out of her owne mawe to put into theirs. Hee that then had had a Kingdom, would haue gyuen it for a crust of breade.

Not a Butterflie, Grasshopper, VVorme, Neuette or Cancker, but was persecuted, and sought out to satisfie emptines. You should haue seene a hundred together, fighting and scrambling about a dead Horse. Sometimes they would send their chyldren farre out of the Cittie, to gather rootes and herbes, thinking that the Romains carried more honourable mindes then to execute their vniuersall on them: but all was one, for they spared neither young nor olde. Many Noble-men, ate the Leather of their Chariots as they ridde. *Miriam* a Matron of great port, and of a high lynage descended, (hauing her receipt of digestion almost closed vp with fasting,) after shee had sustained her lyfe a large space, by scraping in chaffe and muck-hils for beastes dung, and that meanes forsaking her, she had no other refuge of fosterment, she was constrained (for her liues supportance) hauing but one onely sonne, to kill him and roste him.

Mothers of LONDON, (each one of you to your selues) doe but imagine that you were *Miriam*, wyth what hart (suppose you) could ye go about the cooquerie of your own chyldren. Not hate but hunger, taught *Miriam* to forgette mother-hood. To this purport, conceite her discoursing with herselfe.

It is better to make a Sepulcher for him in mine owne body, then leaue him to be lickt vp by ouer-goers feete in the streete. The wrath of GOD is kindled in euery corner of the Cittie, Famine hath sworne to leaue no breathing thing in her walls; without the walls, the Sworde more vsurpeth then Famine. Our enemies are mercilesse, for wee haue no eyes to see our owne miserie. Not they alone besiege vs, but our sinnes also. Fyre and Famine afflict vs. VVe haue where-withal to feede Fyre and Famine, but not wherewith to feed our selues

CHRISTS TEARES

and our chyl dren. My sonne, my sonne, I cannot re-
 lieue thee, I haue Gold and Siluer to giue thee, but not a
 paring of any repast to preserue thee. My sonne, my son,
 why should I not kill Famine by killing thee, ere Famine
 in excruciating thee, kill mee. O my deere Babe, had I
 in euery limbe of mee a seluerall life, so many lyues as I
 haue lymbes, to Death wold I resigne, to saue thine one
 life. Saue thee I may not though I should giue my soule
 for thee. The greatest debt I haue bounde thee to mee
 with, is by bearing thee in my wombe: Ile bind thee to
 me againe, in my wombe Ile beare thee againe, and there
 bury thee ere Famine shall confounde thee. I will vn-
 swathe thy breast with my sharpe knyfe, and breake ope
 the bone-walled pryson where thy poore hart is lockt
 vp to be pynd; Those Chaynes and Mannacles of cor-
 ruptiue bowels (where-with thy soule is now fettered,)
 will I free it from. I will lende Death a false key to enter
 into the closet of thy breast.

Euen as amongst the *Indians*, there is a certaine peo-
 ple, that when any of their Kins-folkes are sicke, saue
 charges of phisicke, and rather resolute (vnaturally) to
 eat them vppe, then day-diuerfifying Agues, or blood-
 boyling surfets, should fit-meale feede on them: so do I
 resolute, rather to eat thee vp my sonne, and feed on thy
 flesh royallie, then inward emperishing Famine shoulde
 too vntimely inage thee. VVoulde God, as the men of
Ephraim were not able distinctly to pronounce *Shibbo-*
leth, so I could not distinctly pronounce this sweet name
 of *My sonne*: it is too sweet a name to come in slaughters
 mouth. Though *Dauid* sung of mercy and iudgement
 together, yet cannot I sing of cruelty and compas-
 sion together; remember I am a Mother, and play the mur-
 dreife both at once. Otherfore in my words doe I strue

to be tyrannous, that I may bee the better able to enact with my hands. Sildome or neuer is there any that doth ill, but speakes ill first. The tongue is the encouraging Capitaine, that (with daunger-glorifying perswasion,) animates al the other corporeall parts to be ventrous. He is the Iudge that doomes & determines; the rest of our faculties and powers, are but the secular executioners of his sentence. Be prest myne hands (as Iayle-garding officers) to see executed, whatsoeuer your superior tongue slaying Iudge shall decree. Embrowne your soft-skinne enclosure with Adamantine dust, that it may drawe nothing but Steele vnto it. Arme your selues against my sonne, not as my sonne, but my bedde-intercepting Bastard, begotten of some strumpet. My hart shall receiue an iniunction imaginarily to disinherite him. No relenting thought of mine, shall retraite you with repentant affectionate humors.

I will blood-shot myne eyes, that all may seeme sanguine they looke on. Some deade man that is alreadye slaine, Ile anatomize and embowel, the more to flesh my fingers in butchering. Ratifide it is, (bad-fated *Saturnine* boy,) that thou must be *Anthropophagiz'd* by thyne owne Mother. Thou wert once the chiefe pyller of my posterity, and the whole reliance of my name: VVell I hoped thou shouldst haue reuiued and new-grafted thy Fathers fame; I expected *Ierusalem* shoulde haue had a strong proppe of thee. And if at any time it were warre-threatned, thy right arme should haue retranquilliz'd & reioyc't it: that the young-men in their merry-running Madrigals, and sportiue Base-bidding Roundelayes for thee, should haue honoured mee: That the Virgins on theyr loude rinternelling Timbrils, and

* A Ballade in French, is any song that is sung dauncing.

daunces, should haue descanted on my prayes.

CHRISTS TEARES

Myne age of thee expected all life-expedient necessa-
 ries. My sight put not on yeeres-dimneste so soone as it
 would haue done, onely trusting thou shouldst seale it
 vppe when Death had dusked it. My beauty-creasing
 cares, and frowne-imitating wrinkles, were wholly bu-
 ried in the monumentall graue, which I (misdeeming,)
 deemed thy sword might digge me. All these my ayrie-
 bodied expectations, Famine hath disperfed. I must inter
 thee, thou canst not entombe mee. Thy little soule to
 Heauen must be sent, to intelligence the calamity of *Ie-
 rusalem*: God will haue pittie of thee, and (perhaps) pit-
 tie *Ierusalem* for thee. He surely wil melt in remorse, and
 wither vppe the hand of hys wrath, when in his eares it
 shall be clamored, how the *desolation* hee hath layde on
Ierusalem, hath compelled a tender-starued Mother to
 kill and eate her onely sonne. And yet his owne onely
 chyld *Christ Iesus*, (as deere to him as thou to mee my
 sonne) he sent into the VVorld to be crucified.

O sorrowe-conceiuing Mothers, looke to haue all
 your children crucified, to haue none of them remitted,
 since our Husbands haue beene so hardy, to lay harmful
 hands on the Lord of lyfe. Can GOD be more grieffe-
 yeelding, with the losse and life-famishing of our inno-
 cent chyldren, then he was at the giuing vp of his owne
 onely Sonne. That one deadly deede hath obdurated
 him, and made him a hard God to all Mothers. Famine,
 the Lord hath sent thee to heape a seconde curse vppon
 Mothers. Neuer shall it be sayd, thou tookst from mee
 my Sonne, his fathers Fauchion shall sende him to sleepe
 with his Fathers. Neither shall his death be recorded as
 my crime in Heauens Iudgement-booke, when I but
 onely-ridde him (that is as good as dead alreadye) out of
 the tedious payne of dying.

I haue no meate my sonne to bring thee vp with. I haue no cares to giue idle passage to the playnts of thy pnyng. The enemies without and within, shall diuide thy bloods-guilt betwixt them. Amongst the rablement shalt thou not miscarrie: Ile beare thee in my bosome to Paradise. Thy tombe shall be my stomack, with thy flesh will I feast mee. This shall be all the chyldes trybute I will require of thee, for the sixe yeeres lyfe I haue gyuen thee, to cherrish mee but sixe dayes, and rather then Famine should consume mee, to consume thy selfe in my sustenance. The fore-skinne of originall sinne shalt thou cleane circumsise, by this one act of piety. Returne into me, and see the Mould wherein thou wert cast. As much payne in thy conception endured I for thee, as I will put thee to in thy departure. By nature we all desire to returne to the soile from whence we came, wert thou of age to pleade thine owne desires, I know they would be accordant with mine. I am thy Mother and must desire for thee, I loue thee more then thou canst thy selfe; therefore cannot my desires endamage thee. Into the Garden of *Eden* I will leade thee, but one gappe broke open thy entrance is made. More shalt thou terrifie the Seditious by the constraintment of thy quartering, then if *Iehouah* out of a clowde should speake to them.

Tis not thou but I shall be counted opprobrious. Loe there goes the woman shall they say, that hath slyced & eaten her owne sonne. I am content to vndergoe any shame to abash and rebuke their faces. Sword, howeuer I haue flattered thee, looke for no direction from myne eyes: for though with my hands I out-rage, with mine eyes I cannot. Myne eyes are womanish, my hands are manly. Myne eyes will shed teares in steade of shedding blood: they will regard pittifull lookes, the whyte skin,

CHRISTS TEARES

' skin, the comlie proportion, the tender youth, the quier
 ' lying like a Lambe, my hand beholdeth none of theie:
 ' and yet it is my right hand, which should doe euery one
 ' right, much more mine owne childe. Right will I doe
 ' thee (noble infant) in righting thee from the wrongs of
 ' Famine. Nere shall the Romaines haue thee for theyr
 ' VVarde. Thus, thus, (like blind-fold Fortune) I right
 ' thee, myne eyes being vailed.

At one stroke (euen as these words were in speaking)
 she beheaded him, and when she had done, turning the
 Apron from of her own face on his, that the sight might
 not afreshly distemper her, without seeing, speaking, de-
 liberating, or almost thinking any more of him, she sod,
 rost, and powdred him: and hauing eaten as much as
 suffised, sette vp the rest.

The Sedicious smelling the saueur of a feast, (which
 at that time was no ordinary matter in *Ierusalem*) rough-
 lie (in heapes) rusht & burst into the house, saying: wic-
 ked woman thou hast meate, and traiterously concealest
 it from vs: we'le teare thee in peeces if thou settes not
 part of it before vs.

VVith some few words of excuse before them, what
 she had she brought, enterrayning them in these or like
 termes.

' Eate I pray you, heere is good meate, be not affrayd, it
 ' is flesh of my flesh, I bare it, I nursed it, I suckled it. Loe,
 ' heere is the head, the handes and the feete. It was myne
 ' owne onely sonne I tell you. Sweet was he to mee in his
 ' life, but neuer so sweet as in his death. Beholde his pale
 ' perboyld visage, how pretie-pitrecous it lookes. His pure
 ' snow-moulded soft fleshe will melt of it selfe in your
 ' mouthes: who can abstaine from these two round teat-
 ' like cheeks? Be not dainty to cut them vp, the rest of his
body

body haue I cutte vpto your hands.

Crauens, cowards, recreants, sitte you mute & amazed? Neuer entred you into consideration of your crueltie before? It is you that haue robd me of all my food, & so consequently robd me of my onely son. Vengeance on your soules, and all the discending generations of the seede of your Trybes, for thus mirrouring mee for the Monarch-monster of Mothers. No Chronicle that shal write of *Ierusalem*s last captiuitie, but shal write of mee also. Not any shal talke of Gods iudgement on this Citie, but for the cardinall iudgement against it, shal recite myne enforcement to eate mine owne chyld. I am a woman, and haue kild him and eate of him. My womanish stomack hath serued me to that, which your man-like stomacks are dastarded with. VVhat I haue doone, you haue driuen me to doe: what you haue driuen me to do, now beeing doone you are daunted with. Eate of my sonne one morsel yet, that it may memorize against you, ye are accessary to his dismembring. Let that morsell be his hart if you will, that the greater may be your conuictment.

Men of warre you are, who make no conscience of tearing out any mans hart for a morsell of bread. Most valiant Captaines why for-beare you, is not heere your owne diet, humane blood? Heere is my sonnes breast, peirce it once againe, for once you haue peirct it with Famine. Are not you they that spoyled my house, and left me no kind of cherishment for me & my sonne? Feede on that you haue slaine & spare not. O my sonne, ô myne onely sonne, these Sédicious are the deuils that directed the sword against thy throat. They with their armed hands, haue crammed thy flesh into my pallate. Now poyson them with thy flesh, for it is they that haue

CHRISTS TEARES

' supplanted thee. Renowned is thyne end, for in *Ierusa-*
 ' *lem* is none hath resisted Famine but thou. Me thou hast
 ' fedde, thy selfe thou hast freed. Tis thou onely that at
 ' the latter day shalt condemne these Seditious. Excuse
 ' mee, that onely what I could not chuse committed. I did
 ' all for the best. The best remedy of thyne vnrepriueable
 ' peruerse destiny was death : therefore I deuourd thee
 ' that foules of the ayre might not rent thee. For sauce to
 ' thy flesh , haue I infused my teares, who so dipperth in
 ' them, shall taste of my sorrow.

The Rebels hearing this, were wholly metamorphizd
 into mellancholie ; yea, the Chiefe-taines of them were
 ouer-crowded in conceite. VVas neuer till this euer
 heard from *Adam*, that a woman eate her owne Childe.
 VVas neuer such a *desolation* as the *desolation* of *Ierusa-*
lem.

Astouching the Pestilence , some short peroration is
 now to succcede. Of it there dyed more then a hundred
 thousand during the time of the siege. Out of the least
 gate of *Ierusalem*, (which was that towards the Brooke
Cedron,) were carried foorth to buriall , a hundred fyf-
 teene thousand, a hundred and eyght persons : all which
 were of the Nobles, Gentlemen, and substantiallest men
 of the Iewes. Many fledde to *Titus* , who when they
 came to meate, coulde eate none of it, but died with the
 very sight thereof. Of those that fledde, a great number
 swallowed vp theyr Gold and their Iewels, which (bee-
 ing cleerely escaped) they sought amongst theyr excre-
 ments. But when by the *Aramites* and *Arabians* (*Titus*
 mercenary souldiers) it was perceiued, they slewe them
 out-right, and ript theyr bowels for theyr golde, and so
 left them to the Eagles and Rauens. Two thousand by
 thys couetise slept theyr last. The Princes of the Iewes,
 (which

(which *Titus* as submissioners and succourfuers had received to mercy,) he straightly examined on their allegiance and fidelity, how many were dead in the Cittie since he first beleagured it: & the number was giuen vp; (namely of such as were carried forth at all gates to be buried, & were slaine in battaile,) seauen hundred thousand, five hundred, seauenty & five, besides many thousands that in the streetes and Temple lay vnburied, and were cast downe into the Brooke *Cedron*. The whole bil (when the siege was concluded) came to eleuen hundred thousande, all which in foureteene monthes misfortuned.

Sixteene thousande *Titus* ledde prysoners to Rome, (those omitted which vnder *Eleazers* conduct perished.) The *Sanctum sanctorum* was sette on fire, and the Priestes therein smothered. All the antique buildings were burnt and beaten downe. Of *Dauid*, *Salomon*, or the old Kings of Israell, was there no Trophy remaying, no stone but discituate. *Ierusalem* was left, not as *Ierusalem* but a naked plot of ground; And as it was said of *Priams* Towne, *Iam seges est, ubi Troia fuit*, nowe is that a Corne-fielde, that was erst called *Troy*: so that is now a Mount of stones, that in yeeres past was intituled *Ierusalem*.

O *Ierusalem*, *Ierusalem*, what shall I say to thee more but Christ fore-told *thy house shoulde be left desolate unto thee*: and loe, as he fore-told it is faine out.

Of all thy gates that were plated ouer with siluer, is there not so much as one nayle remaying. Thy streets were paved with Marble, and thy houses ietted out with Iaphy and Cedar: that pauement, those houses, thy habitation (like dust engrauen Letters) is quite abraded and plowed vppon. Thyne enemies on thy Sanctuary tooke

CHRISTS TEARES

compassion, (beholding the glory of it,) thou tookest none. *Titus* (an Infidel!) vnderstanding the multitude of thy prophanations and contumacies, was afraid (hauing entred thee) to stay in thee, saying: *Let vs hence, lest theyr sinnes destroy vs.* Nothing thou fearedst, in old *VVives* fables thou believedst: with Th'almudisticall dreames (that thy Temple after her destruction shoulde be built vp in a day) thy selfe thou deludest. And whereas thou hadst a Prophecie that thy Sanctuary should not be prostituted, til out of thy quarters sprung a Monarchie of the whole Earth, thou wert blinded, & wantedst the sense, in *Vespasian* to picke out his explement. For hee, comming into *Iudea* but as a subiected Gene all to the Romaine Empire, by his own souldiers (against his wil) was there consecrated Emperour: and so out of thy dominions or quarters departed hee, leauing his sonne *Titus* behind him to sack thee.

Math. 27, 25

See with howe many deceits thou art circumuented, for calling Christ a circumuenter and deceiuer. For *fla-*
ning him and his Prophets, and vsing such great iniustice to *S. Iames* (his cosin according to the flesh,) *Iosephus* & *Eusebius* agree al those plagues were laid vpon thee. But to the imprecation ascribe I it rather, where-with when *Pilate* washed his handes, thou cursedst thy selfe, saying: *His blood be vpon vs and our chyl dren.* In humane policie another cause I coniecture. Thou lets *Eleazar*, a priuate man, take the sword of thy freedome into his hands vn-authorized; Thou sufferedst him (vnpunished) to resist the Romaine Prouinciall *Florus*. Ill didst thou therein, for in gouernment, (though it be to resist publike violence,) it is not safe to suffer a priuate man to vnder-take Armes as generall. The reasons, heereafter I will open in some other dyscourse, treating wholly of those matters.

The chiefe reason of thy confusion, was the ripenes of thy sinnes, which were seeded for want of Gods putting his sicke into them. *Ierusalem*, if I were to describe Hell, some part of thy *desolations* description woulde I borrow, to make it more horrible. Eleuen hundred thousand, for these few words *but thou wouldst not*, most wretchedly lost theyr liues. If but one lyne (*thy house shall be left desolate vnto thee*) included all this, what doth the whole Scripture include? Not a peece of a lyne in it that talkes of the Lake of fire and Brimstone, but by a hundred thousand parts more importeth. It is a quiver of short Arrowes, which neuer shewe theyr length till they be full shotte out, a ball of VVild-fire round wrapt vp together, which burneth not but cast forth, a close winded clue, conducting those that deale vnadvisedlie with it, into the Minotaurs Laborinth of payne euerlasting.

I would wish no man to be too milde in expounding it. It hath more edges to smyte with then it shewes. It is not felie in operation, though it be simple in apparence. *Ierusalem*, not all thy seauenty *Esdrean* Cabalizers, who traditionately from *Moyse* receiued the Lawes interpretation, could euer rightly teach thee to diuine of the crucified *Messias*. The Scripture thou madest a too-to compounde Cabalisticall substance of, by canonizing such a multifarious Genealogie of Comments.

Hitherto stretcheth the prosecution of thy *desolation*. Now to *London* must I turne me, *London* that turneth from none of thy left-hand impieties. As great a *desolation* as *Ierusalem*, hath *London* deserved. VVhatsoeuer of *Ierusalem* I haue written, was but to lend her a Looking-glasse. Now enter I into my true

CHRISTS TEARES

Teares, my Teares for *London*, wherein I craie pardon, though I deale more searcingly then common Soule-Surgions accustome: for in this Booke; wholly haue I bequeathed my penne and my spyrite, to the prostrating and enforrowing the frontiers of sinne. So let it be acceptable to God and his Church what I write, as no man in thys Treatise I will particularly tutch, none I will semiously allude to, but onely attaint vice in generall.

Pride shall be my principall ayme, which in *London* hath platformed another Sky-vndersetting Tower of *Babell*. *Jonathan* shotte fise Arrowes beyond the marke, I feare I shall shoote fiftene Arrowes behind the mark, in describing thys hie-towring sinne.

1 Kin. 19. 22

O Pryde, of all Heauen-relapsing premuniures the most fearefull: thou that ere this hast disparradiz'd our first Parent *Adam*, and vnrightuouzd the very Angels; how shall I arme myne elocution, to breake through the ranks of thy bily stumbling blocks. After the destruction of *Antwerpe*, (thou beeing thrust out of house and home, and not knowing whither to betake thee) at hap hazard embarkedst for *England*. VVhere hearing richie *London* was the full-streamed wel-head, vnto it thou hastedst, & there hast dwelt many yeeres, begetting Sonnes and Daughters. Thy sonnes names are these, Ambition, Vaine-glory, Atheisme, Discontent, Contention. Thy Daughters, Disdaine, Gorgeous-attyre, and Delicacie. O had *Antwerpe* stil florished, that thou hadst here come hether to mis-fashion vs, or that there were any Citty would take thy Chyl dren to halfes with vs.

Thy first Sonne Ambition, is waxt a great Courtier, and maketh him wings of his long Furies hayte, to flye vp to Heauen with: hee hath a throne raysed vp vnder

his heeles in euery startup he treades on. Hys backe bandieth colours with the Sunne. The ground he thinketh extremely honoured and beholding to hym, if he blesse it but with one humble looke; Nothing he talks on but kentalls of Pearle, the conquering of *India*, and fishing for Kingdomes. Fame hee makes his God, and mens mouthes the limits of hys conscience. So many greater as there are then himselfe, so many grieues he hath. The deuill may commaunde all hys hart and soule, if hee will rydde hym but of one riual. He that but crosseth hym in the course of his ascension, kyllerh hym outright, (if he be above hys reach): or is sure (kill hee not first) in the end to be kyld by him. Poore men hee looks shold part with all their goods; to haue him but take knowledge of them; He seekes to gette hym a maiestic in his frowne, and doe some thing to seeme terrible to the multitude. Euen curtesie and humility hee peruerterh to pryde; where hee cannot otherwise pray. Hath no chyld of Pryde so many Disciples as thystiptoe Ambition. VVhy cal I him Ambition, when he hath changed his name vnto honor? I meane not the honour of the fildes; (Ambitious onely enemy) which I could with might be etier and onely honourable, but Brokerly blowne vp honour, honour by antick fawning sidled vp, honour bestowed for damned deserts.

Of thys kind of honour is thys Elfe. (we call Ambition) compacted: Yet wil I not say; but euen in the highest noblest byrth, and honourablest glory of Armes, there may be Ambition. *Dauid* was ambitious when hee caused the people to be numbred. *Nabuchadnezer* eate grasse for hys ambition. *Herod* was ambitious, when in angelicall apparraile he spoke to the people. The truest image of thys kind of ambition was *Absalom*.

CHRISTS TEARES

Julius Caesar amongst the *Ethnickes* surmounted, who when he had conquerd *Gallia*, *Belgia*, thys our poore *Albion*, and the better part of *Europe*, and vpon his retorne to *Rome* was crowned Emperour, in the heighth of his prosperity, he sent men skild in *Geometry*, to measure the whole world, that whereas he intended to conquer it all, he might know howe long he should be in ouer-running it. Letters had they directed to all Presidents, Consuls, Dukes, Palatines, Tetrarchs, & Iudges of Prouinces to assise them and safeconduct them. Their Commission was not onely to measure the earth, but the waters, the woods, the Seas, the shores, the valleyes, the hills, and the Mountaines. In this discouery 30. yeeres were spent, from his Consulshyp to the Consulshyp of *Saturninus*, when god wote poore man, twenty yeeres good before they returned, he was all to bepoynyarded in the Senate house, and had the dust of his bones in a Brasen vrne (no bigger then a boule) barreld vp, whom (if he had lyued) all the Sea and Earth and ayre, woulde haue beene to little for.

Let the ambitious man stretch out hys lymbes neuer so, he taketh vp no more ground (being dead) then the Begger. *London*, of many ambitious busie heades, hast thou beheld the ryfing and downe falling. In thy stately Schoole are they first tutord in theyr Arte. VVith example thou first exaltest them, and still still liftest them vp, till thou hast lifted vp theyr heads on thy gates.

What a thing is the hart of man, that it should swell so bigge as the whole world. *Alexander* was but a lytle man, yet if there had beene a hundred VVorlds to conquer, hys hart would haue comprised them. Dyd men consider whereof they were made, and that the dust was theyr great Grand-mother, they would be more humi-

liate

liate and doctored, Of a britler mettall then Glasse, is this we call Ambition made, and to mischaunces more subiect. Glasse with good vsage may be kept and continue many ages. The dayes of man are numbred, threescore and tenne is his terme, if he lye any longer, it is but labour and sorrow.

Glasse feareth not sicknes nor old age, it gathereth no wrinkles with standing. It hath not so many that scout and lye in waite for his end as Ambition: for hee (as all man-kind) is continually liable to a myllion of mischaunces, besides a legion of diseases lingering about him. Admitt none of those meete with him; Tyme with his Sicke will be sure not to misse hym. A man may scape a sicknesse, a blow, a fat, a VVild-beast, he cannot escape his last destiny. Externall daungers (such as these be) every one is circumspect and careful to auoide; Not any one ponders in his thought howe to auoide the death that growes inward.

From the rich to the poore (in every street in *London*) there is ambition, or swelling about theyr states: the rich Cittizen swells against the pryde of the prodigall Courtier; the prodigal Courtier swells against the welth of the Cittizen. One Company swells against another, and seekes to intercept the gaine of each other: nay, not any Company but is deuided in it selfe. The auncients, they oppose themselves against the younger, & suppress them and keepe them downe all that they may. The young men, they call them dorards, & swell and rage; and with many othes sweare on the other side, they will not be kept vnder by such cullions, but goe good and neere to out-shoulder them.

Amongst theyr VViues is lyke warre. VVell did *Aristotle* in the second of *Phisickes*, call sinnes Monsters of nature,

CHRISTS TEARES

nature, for as there is no Monster ordinarily reputed, but is a swelling or exccesse of forme, so is there no sinne but is a swelling or rebelling against God. *Sinne* (sayth *Augustine*) is *eyther thought, worde or deede, opposite to the eternall will of God.* Then if all sinnes be oppoling themselves against God, surely ambition (which is part of the devils sinne) cannot but be the cherrishing of open enmitie against God: and so immediate I conclude; that so many ambitious men as are amongst vs, so manie open enemies God hath.

Ambition is any puffed vp greedy humour of honor or preferment. No puffing or swelling vp in any mans bodie but is a sore, when the soule doth swell with ambition, both soule and bodie (without timely phisick of repentaunce) will smart full sore for it. Humilitie was so hard a vertue to beate into our heades, that Christ purposely came downe from heauen in hys owne person to teach it vs, and continued thirty yeeres together, nothing but preaching and practising it heere vpon earth. The foolish things of the world, (saith *Paule*) God chuseth, and not the haughty or ambitious in conceite. God myght haue chosen Kings and Emperours, or the Scribes and Pharisees to be his Disciples, but foolish Fisher-men hee chose.

In worldly policy he vsed a foolish course to win credite to his doctrine: but foolish is the worldly policie, that onely from the deuill borrowes his instance. Christ chose them, whom the deuill scorned to looke so lowe as to tempt, in whose harts he had not yet layd one stone of his building. They were the onely fit men to receiue the impression of hys Spirite. VVhether it be a blessing, or no, giuen to all Fisher-men (for the Apostles sakes,) I know not, but surely there is no one trade (in their vocation)

1. Cor. 3,

cation) lyues so faythfully & painfully as Fisher-men, that in theyr apparraile or dyet lesse excede. He that should haue told the deuill, Christ would cast his nets amongst Fisher-men, he would haue laught him out of his coate for a cockscombe. VVhat reason, what likelihoode was there, was he borne in a Fisher-towne? was he allied either by the Father or the Mother to Fisher-men? Nay, how should hee come almost in all hys life to heare of a Fisher-man? Tush, tush, hee wyll bee altogether in the Temple amongst the Doctores, the High-priestes and the Elders, them will I ply, and way-laie against him.

To theyr vnbeliefe I wyll lende arguments. They haue the seedes of ambition rooted in theyr harts already. I will put in theyr heads, that hee cometh to destroy theyr Law and theyr Temple, and turne them all out of theyr stately chayres of authority: and thys (I thinke) will tickle them thorowly against hym.

Simple deuill, Christ deceiued thee, and onely in thys he deceiued thee, that thou imaginedst hys pryde & ambition to be like thine, and neuer lookst for him amongst Netmenders. I dare sweare for thee, thou wouldst haue sooner sought for hym amongst Carpenters. But vvhether thou foundst how thou wert ouer-reacht, I think thou rann'st to them (from one to another) with cap in hand, to request them to betray hym. And euery one shakt thee of churlishlie but *Judas*, and on hym hadst thou not had power, but that he carried the purse. It is a harde thing for hym that carries the purse, (that hath money and golde at commaunde,) not to be mou'd with ambition.

Peter, Iames and Iohn, had you beene any thing but beggerly Fisher-men, and that you had euer lyu'd but a hungerd and colde by the Sea-side, or once come into

CHRISTS TEARES

the great Townes where Ambition sits in her Maiestie, and bewitcheth all eyes, (before Christ met with you,) the deuill had caught hold of you. For your sakes all other of your profession shall fare the worse. Beware Fisher-men, the deuill owes you an old grudge, hee takes you for dangerous men. Till your predeceffours the Apostles so went beyond hym, he neuer suspected you, he neuer tempted you: now hee will sooner tempt you, and bee more busie about you then Kings and Emperours.

4.Kings.6.

Those that will shunne ambition, (for which the wrath of GOD hangeth heauy ouer thys our City,) must with-drawe theyr eyes from vanities, haue something still to put them in minde whereof they are made, and whether they must. My young nouice (what euer thou be) not yet crept out of the shell, I say vnto thee as the Prophet sayd to the King of Isræll, *Cave ne eas in locum illum, nam ibi insidia sunt*: Beware thou comst not in that place, for there thou art besette; So beware thou comst not to the Courte, or to *London*, for there thou shalt be besette. Besette with ambition, besette with vanitie, besette with all the sinnes that may be. The way to know Ambition when it inuades thee, is to obserue and watch thy selfe when thou first fallest into a selfe-loue: if selfe-loue hath seazd on thee, she wil stand on no meane tearmes, nor bee content to lyue as a common drudge. None (in any case) must stande in her light, the Sun must shyne on none but her. VVhatsoeuer a man naturallie desires, is Ambition. *Quod habere non vis est valde bonum, quod esse non vis hoc est bonum*. There is nothing is not Ambition, but that which a man would not haue, or would not be. *Having foode and clothing*, (as *Paul* willeth vs) *let vs be content*: what more we require to content, is Ambition.

1.Tim.6.

Ambition. VVhat more then the contented blessed state of an Angell the deuill gapt after, was that which cast him out of Heauen. VVee are sent in warfare into this world, to beare Armes and fight it out with the deuils chiefe Basso, Ambition. Vnder Christs standard wee marche, he is our Leader, small is his Armie, and but a handfull in comparison of the others: hys outwarde pompe simple, hys prouision (in sight) slender or none at all.

If vpon these considerations (as distrusting his prouidence,) we shall grow in mislike with him, and reuolt to Ambition his enemy, and betray him, shal we euer looke him in the face more, or wil hee euer after acknowledge vs? O no, not only he shal forsake vs, but that rich brauing Basso, Ambition: (lyke a wise Prince that will trust no Traytours.) As soone as euer they are come neere hym, downe the hyll they climbed vp to him, shall hee headlong reuerse them.

Euen in thys dilatement against Ambition, the deuill seekes to sette in a foote of affected applause, and popular fames Ambition in my stile, so as hee incited a number of Phylosophers (in times past,) to prosecute theyr ambition of glory, in writing of glories contemptible-nesse. I resist it and abhorre it, if any thing be here penned that may peirce or profite, heavenly Christ (not I) haue the prayse. *London* looke to Ambition, or it will lay thee desolate like *Ierusalem*. Onely the ambitious shaking of the yoke of the Romains, was the bane of *Ierusalem*. The dust in the streets (being come of the same house that we are of, and seeing vs so proud and ambitious,) thinks with her selfe, why should not shee that is discended as well as we, rayse vp her plumes as wee doe. And thats the reason shee borrowes the winges of the

wind

winde so oft to mount into the ayre: and many times she dasheth herselfe in our eyes, as who should say, Are you my Kinsmen and will not know me? O what is it to bee Ambitious, when the dust of the streete (when it pleaseth her) can be Ambitious.

The Iewes euer when they mourned, rent their garments, as it were to take reuenge on them for making them proude and Ambitious, and keeping them all the while from the sight of theyr nakednesse. Then they put on Sack-cloth, and that Sack-cloth they sprinkled ouer with dust, and ouerwhelmed with ashes, to put God in minde, that if he should arme his displeasure against them, he should but contend with dust & ashes: and what glorie or prayse could they afford hym? *Shall the dust praise thee* (sayth David) *or those that goe downe to the pit glorifie thee?* Besides, it signified, that whereas they had lysted themselues aboue theyr creation, and forgot by whom and of what they were made, nowe they repented & returned to theyr first image; In all prostrate humility they confest, that the breath of the Lord, (as easie as the wind disperseth dust) might disperse them, and bring them to nothing. Dyd Ambition afford vs any content, or were it ought but a desire of disquiet, it were some-what.

O *Augustine*, nowe I call to minde the tale of thy conuersion, in the sixth Chapter of thy sixth booke of Confessions, where describing thy selfe to be a young man, puffed vppe with the Ambition of that tyme: thou wert chosen to make an Oration before the Emperour, in which, (hauing toyled thy wits to theyr highest wrest,) thou thoughtst it to haue purchast Heauen and immortality.

Comming to pronounce it, thy tongue (like *Orpheus* stringes) drew all eares vnto it: the Emperour thou exceedingly

ceedingly pleasedst, because thou exceedingly & hyperbolically praisedst. Admiration encompassed thee, & commendation strove to be as eloquent as thou in thy commendation. But what was all this to the purpose, the Bladder was burst that had so long swelled, winde thou spents, and nought but wind thou gaintedst. For good words, good wordes were returned thee: like one that gaue *Augustus* Greeke verses, and he for his reward gaue him Greeke verses againe. The heaven thou dreamedst of, being attained, seemed so inferiour to thy hopes, that it cast thee headlong into hell. Home againe (in a melancholy) with thy companions thou returnedst, whereby the way in a Greene Meddow, thou espyedst a poore drunken Begger (his belly beeing full) heyghing, leaping and dauncing, fetching strange youthfull friskes, & taking care for nothing. With that thou sighedst, and entredst into thys discourse with thy companions.

O what is Ambition, that it shold not yeeld so much content as beggery? Miserable is that life where none is happy but the miserable, Travel & care for wealth, riches and honor, is but care & trauel for trauel and care. Mad and foolish are we, who watch and studie howe to vex our selues, and in hunting after aaine shadowe of felicitie, hunt and start vp more and more causes of perplexity. This Begger hath not burnt candles al night a month together as I haue done, hee hath made no Oration to the Emperour to day, and yet hee is merry: I that haue poor'd out myne eyes ypon bookes, & wel-nie spit out al my braine at my tongues end this morning, am dumpish, drousy, & with my selfe dead: and yet if any man should aske mee if I would willingly die, or exchange my state with this Begger, I feare I shold hardly condescend. Such is my ambition, such is my foolish delight in my vnrest.

CHRISTS TEARES

Hee hauing but a little money, and a fewe dung-hill rags clouted together on hys backe, hath true content, I (with many grieuous hart-breakings and painful complaints,) haue layd to ouer-take it, and cannot. Hee is iocund, I am ioylesse: hee secure, I fearefull. There is no learning or Arte leading to true felicity, but the Arte of beggery. Vngratefull knowledge, that for all the bodiewasting industry I haue vsed in thy compasment, hast not blest me so much as thys Begger. I hauing thee, hee wanting thee, is preferred in harts-ease before mee. No delight or harts-ease receiued I from thee, for I haue spoke not to teach, but to please. Vild double-fac't Oratory, that art good for nothing but to fatten sinne wyth thy flattery, that callest it giuing immortality, when thou magnifiest vices for vertues, and challengest great deserts of Kings and nobility for dissembling: heere I renounce thee as the Parasite of Artes, the whorish painter of imperfections, and onely Patronesse of sinne.

To this scope (reuerend *Augustine*) tended thy plaintiue speech, though I haue not exprest it in the same words: but the operation in thee it brought forth, was, that from the meditation of beggerly content, thou vvaadedst (by degrees) into the depth of the true heauenlic content. O singuler worke contriued by weake meanes. O rarely honoured beggery, to be the instrument of recalling so rich a soule. O faithlesse and peruerse generation, (sayth Christ vnto vs as he said to the Iewes,) how long shall I be with you, how long shall I suffer you, ere my myracles work in you the like meditation. All of you are ambitious of much prosperity, long life & many daies for your bodies: none of you haue care of the posteritie of your soules.

There is a place in the Ile of *Paphos* where there neuer fell

fell rayne, there is a place within you called your harts, where no drops of the dewe of grace can haue access; Your dayes are as swyft as a post, yea swifter thē a VVeauers shettle, they flye and see no good thing: yet flie you swyfter to Hell then they. *Veniunt anni ut eant*, (sayth *Augustine*) *non veniunt ut stant*, yeres come that they may trauell on, and not stand still: passing by vs they spoile vs, & lay vs open to the tirannie of a crueller enemy, Death. O if we loue so this miserable and finite life, how ought we to loue that celestial & infinite life, where we shal enioy all pleasures so plentiful, that Ambition shal haue nothing ouer-plus to worke on.

Heere we labour, drudge and moyle, yet for all our labouring, drudging and moyling, cannot number the things we lacke. VVee are neuer long at ease, but some crosse or other afflicteth vs. As the earth is compassed round with waters, so are we (the inhabitants thereof) compassed round with woes. VVee see great men dye, strong men dye, wittie men dye, fooles dye, rich Merchants, poore Artificers, Plowmen, Gentlemen, high men, low men, wearish men, grosse men, and the fairest complexiond men die, yet we perswade our selues vvee shall neuer die. Or if we doe not so perswade our selues, why prepare wee not to die? VVhy doe wee raigne as Gods on the earth that are to bee eaten with wormes? Shoulde a man with *Zerxes*, but enter into this conceite with himselfe, that as he sees one old man carried to buriall, so within threescore yeres, not one of all our glistering Courtiers, not one of al our fayre Ladies, not one of all our stoute Souldiers and Captaines, not one of all thys age throughout the VVorld should be left, what a dampe and deadly terror woulde it strike. Temples of stone and Marble decay and fall downe, then thinke not

CHRISTS TEARES

Ambition to out-face Death; that art but a Temple of flesh. *Diu*s dyed and was buried, *Lazarus* dyed and was buried, brazen-fore-head Ambition, thou shalt dye and be buried. King or Queen what-euer, thou shalt die & be buried.

Alas, what madde harebraynd fotts are we, wee will take vpa humour of Ambition which we are not able to vp-hold, and know assuredly (ere many yeres) we must be throwne downe from: yet come what will, (at all a-uentures) we will goe thorow with it; VVee will be Gods and Monarchis in our lyfe, though we be deuils after death.ouer and ouer I repeate it double and treble, that the spyrite of monarchizing in pryuate men, is the spyrite of *Lucifer*. Christ sayd to his Disciples, *Hee that will be greatest amongst you, shall be the least*: so say I, that he which will be the greatest in any state, or seeketh to make hys posterity greatest, shall be the least; The least accounted of, the least reuerenced, (for none that is getting ambitious, but is generally hated.) Hys posteritie (though he establish them neuer so) shall not holde out, Fooles shall squander in an houre, all the avarice of their ambitious wife Auncesters.

Ambition, on the sands thou buildest, regard thy soule more then thy sons & daughters, let poore men glean after thy Carte, cast thy breade vpon the VVaters. Thy greedines of the VVorld, teacheth the deuil to be greedy of thy soule. Hee accuseth his Spyrits & vphraydeth them of sloth by thee, saying: Mortall men in these and these many yeeres, can heape together so manie thousandes, and what is it that they haue a mindeto, which they gette not into their hands: but you Drones & Dormise, (that in celerity & quicknes shold out-start them,) lie sleeping & stretching your selues by the harth of Hel-fire,

fire, and haue no care to looke about for the encrease of our Kingdome. Heauen gate is no bigger then the eye of a Needle, yet ambitious worldly men (having their backs like a Cammels, bunched with cares, and betrapped with brybes and oppressions,) thinke to enter in at it.

Ambition, Ambition; harken to mee, there will be a blacke day when thy Ambition shall breake hys necke, when thou shalt lie in thy bedde as on a Racke, stretching out thy ioynts: when thine eyes shall start out of thy head, & euery part of thee be wrunge as with the wind-chollick. In midst of thy furie and malady, when thou shalt laugh and trifle, solter with thy tongue, rattle in thy throate, be busie in folding and doubling the clothes, & scratching and catching whatsoever comes neere thee: then (as the possessed with the Calentura,) thou shalt offer to leape, and cast thy selfe out of the toppe of thyne house; thou shalt burst thy bowels and crack thy cheeks in striving to keepe in thy soule; VVhen thou shouldst looke vpp to Heauen, thou shalt be other-looking thy VVill, and altering some clause of it, when thou shouldst be commending thy spirit.

In thy life thou hast sought more then what is needfull, therefore at thy death thou neglect that is needfull. Ambition, like *Jerusalem* thou knowest not the time of thy visitation; for thou hast sought in this world to gather great promotions vnto thee, & not gather thy selfe vnder Christs wing; *Thy house shall be left desolate vnto thee.*

A speciall brauche of this Ambition is Attarice, as riches or couetise there is nothing that so engenders Ambition. Every Tree, euery Apple, euery Graine, euery Hearbe, euery Fruite, euery VVeede hath hys seuerall

CHRISTS TEARES

worme: the worrne of wealth is Ambition, the spurre to Ambition is wealth. Ambitions selfe we haue disples sufficiently, his supporter we will now call in question. *Difficile est*, (sayth an auncient Father) *ut non sit superbus qui diues, tolle superbiam, diuitia non nocebunt*: It is a verie difficult thing for him not to be proud or ambitious that is ritch, take away his ambition, his ritches neuer hurt him.

Ritches haue hurte a great number in *England*, vwho if their ritches had not beene, had still been men and not *Timonists*. Ritches as they haue renowned, so they haue reproched *London*. It is nowe growne a Proverbe, *That there is no merchandize but Vsurry*. I dare not affyrme it, but questionlesse, Vsurry cryeth to the children of Prodigality in the streetes: All you that will take vp mony or commodities, on your Land or possibilities, to banquet, riot, and be drunke, come vnto vs and you shall be furnished: for gaine we will helpe to damne both your soules and our owne. God in his mercy neuer cal them to their audit. God in his mercy ridde them all out of *London*, & then it were to be hoped the Plague would cease, els neuer.

Jerem, 22,

Jeremy sayth, Voe be to him that buildeth his house with vnrighteousnes, and his chambers without equity, whose eyes and whose hart are onely for couetousnes, and to shed innocent blood. The eyes and the hart of Vsurers, are onely for couetousnes and to shed innocent blood. Moe Gentlemen by their entanglement and exactions, haue they driuen to desperate courses, and so consequently made away & murdered, then eyther *Fraunce*, the *Low-countries*, or any forreyne siege or *Sea-voyage* this 40. yeres. Tell me (almost) what Gentleman hath been cast away at *Sea*, or disasterly souldiourized by *Lande*, but they have

haue enforced him thereunto by their fleecing. VVhat is left for a man to doe, beeing consumed to the bare bones by these greedy Horseleaches, and not hauing so much reserved as would buy him Bread, but eyther to hang at Tyborne, or pillage and reprizall where he may. Huge numbers in theyr stinking Prysons they haue starued, & made Dice of their bones, for the deuill to throw at dice for theyr owne soules.

This is the course nowe-a-dayes euery one taketh to be rich: beeing a young Trader, and hauing of olde Mumphimus (his auaritious Maister) learned to bee hys Crafts-maister, for a yeere or two he is very thrifty, and husbandly he payes & takes as dulle as the Clock strikes, he seemeth very sober and precise, and bringeth all men in loue with him. VVhen he thinketh he hath thorowlie wrunge himselfe into the VVorlds good opinion, & that his credite is as much as hee will demaund, hee goes and tryes it, and on the Tenter-hookes stretches it. No man he knoweth but he will scrape a little Booke curtessie of, two or three thousand pound (perhaps) makes vp his mouth. VVhen hee hath it all in his handes, for a month or two he reuels it, and cuts it out in the vvhole cloth.

Hee falls acquainted with Gentlemen, frequents Ordinaries and Dicing-houses daily, where when some of them (in play) haue lost all theyr money, he is very diligent at hand, on their Chaynes, or Bracelets, or Jewels, to lend them halfe the value: Now this is the nature of young Gentlemen, that where they haue broke the Ice and borrowd once, they will come againe the seconde time; and that these young foxes knowe, as well as the Begger knowes his dish. But at the second time of their comming, it is doubtfull to say whether they shall haue

money or no. The world growes hard, and wee all are mortal, let them make him any assurance before a Iudge, and they shall haue some hundred poundes (*per consequence*) in Silks & Veluets. The third time if they come, they shall haue baser commodities: the fourth time Lute strings and gray Paper; And then I pray pardon mee, I am not for you, pay me that you owe mee and you shall haue any thing.

When thus this young Vsurer hath thrust all his pedlary into the hands of nouice heyres, & that he hath made of his three thousand, nine thousand in Bonds and Recognisances, (besides the strong sayth of the forfeitures) he breakes, and cryes out amongst his neighbors, that he is vndone by trusting Gentlemen; his kinde hart hath made him a begger: and warnes al men (by his example) to beware howe they haue any dealings with them. For a quarter of a yeere or thereabouts, hee slyps his necke out of the Coller, and setteth some graue man of his kindred, (as his Father-inlaw or suchlike,) to goe and report his lamentable mischaunce to his Creditors, and what his honest care is, to pay euery man his owne as farre as he is able. His Creditors (thinking all is Gospel he speakes, & that his state is lower ebbd then it is,) are glad to take any thing for theyr owne: so that whereas three thousand pound is due, in his absence all is satisfied for eyght hundred, (his Father-inlaw making them belieue he layes it out of his owne purse.)

All matters thus vnder-hand discharged, my young Merchant returnes, and setteth vpp fresher then euer he did. Those Bonds and Statuts he hath, he puts in sute againe. For a hundred pound commodity, (which is not forty pound money,) he recouers by relapse, some hundred pound a yeere. In three Tearmes, of a banqrout he

wexeth

wexeth a great landed man, and may compare with the best of his Company. O intollerable Vsurie, not the Iewes (whose peculier sinne it is,) haue euer committed the like.

What I write is most true, and hath beene practised by more then one or two. I haue a whole Booke of young Gentlemens cases lying by mee, which if I should sette foorth, some graue Auntients (within the hearing of Bow-bell) would be out of charity with mee. Howeuer I flie from particularities, this I will proue, that neuer in any Citty (since the first assembly of societies) was euer suffered such notorious cosortage and villany, as is shrouded vnder thys seauentie-fold vsury of commodities. It is a hundred parts more hatefull then Conny-catching: it is the Nurse of sinnes, without the which, the fire of them all would be extinguishd, and want matter to feede on.

Poets talke of enticing Syrens, in the Sea, that on a sunnie-day lay forth theyr golden trammels, their Iukory neckes, & theyr siluer breastes to entice men, sing sweetlie, glance peircingly, play on Lutes rauishingly; but I say, There is no such Syrens by Sea as by Land, nor women as men: those are the Syrens, that hang out theyr shyning Silkes and Veluets, and dazle Prides eyes with theyr deceitfull haberdashry. They are like the Serpent that tempted *Adam* in Paradise, who whereas God stinted him, what Trees and fruites he should eate on, and goe no further, hee entist him to breake the bondes of that stint, and put into his head what a number of excellent pleasures he should reape thereby; So wheras carefull Fathers send theyr chyl dren to thys Citty, in all gentleman-like quallities to be trayned vp, and stint them to a moderate allowance, sufficient (indifferently hus-

CHRISTS TEARES

banded) to maintaine their credite every way, and profite them in that they are sent hether for: what doe our couetous Cirtie blood-suckers, but hyre Pandars, and professed parasitical Epicures, to close in with them, and (like the Serpent) to alienate them from that ciuill course wherein they were settled. Tis ryot and misgouernment, that must deliuer them ouer into theyr hands to be deuoured.

Those that heere place their children to learne witte, and see the worlde, are like those that in *Affrick* present theyr children (when they are first borne) before Serpents: which if the children (they so present) with their very sight scare away the Serpents, then are they legitimate, otherwise they are Bastards. A number of poore chyldren & sucklings (in comparison) are in the Court, and Innes of Court, presented to these Serpents, and stinging Extortioners of *London*, who neuer flye from them, but with their tayle winde them in, and sucke out their soules without scarring their skinne. VVhether they be legitimate or no, that are so exposed to these Serpents, I dare not determine, for feare of enuie; But sure legitimately (or as they shold) they are not brought vp, that are manumitted from their parents awe, as soone as they can goe and speake.

Zeuxes hauing artificially painted a Boy carrying Grapes in a Hand-basket, and seeing the Birds (as they had been true Grapes) come in flocks & pecke at them; was wonderfully angry with himselfe and his Arte, saying: Had I painted the Boy (which was the chiefe part of my picture) as well as I haue done the grapes, (which were but a by accident belonging to it,) the Birds durst neuer haue beene so bold; So if Fathers wold haue but as much care, to paint and forme the manners of theyr children,

children, (when they come to mans estate) as they haue well to proportion out trifles, (to instruct and educate them in their triuiall infant yeeres,) sure these rauenous Byrdes, (such as Brokers and Vsurers) would neuer flye to them, and pecke at them as they doe.

O Country Gentlemen, I wonder you doe not lay your heads together, and put vp a generall Supplication to the Parliament, against those priuie Canker-wormes & Catterpillers. VVhich of you all but (amongst them) hath his Heyre cosend, fetcht in, and almost consumed past recovery; Besides, his minde is cleane transposed from his originall, all deadly sinne he is infected with, all diseases are hanging about him.

If one tice a Prontise to robbe his Maister, it is Felony by the Law; nay, it is a great penalty, if he do but relieue him and encourage him, being fledde from his Maisters obedience and seruice: and shall wee haue no Lawe for him that tice a sonne to robbe his Father? Nay, that shall robbe a Father of his sonne, robbe God of a soule? Every Science hath some principles in it, which must be believed, and cannot be declared. The principles and praictises of vsury exceed declaration, believe them to be lewder then penne can with modestie expresse; enquire not after them, for they are execrable. *De rebus male acquisitis, non gaudebit tertius heres*, Ill gotten goods neuer trouble the third heyre. *Every plant* (saith Christ) *my beauenly Father hath not planted, shall be rooted out.* Plant they neuer so their posterity with the reuenewes of oppression, since God hath not planted them, they shall be ruin'd and rooted out. As they haue supplanted other mens posteritie, so must they looketo haue theyr owne posteritie supplanted by others.

Augustine in the fourth Chapter of his second Booke
of

CHRISTS TEARES

of Confessions, pittifully complaineth how heynouslie he had offended when he was a young man, in leading his companions to rob a Peare-tree in their next neighbours Orchard: *Amari perire O Domine*, (he exclaimes) *amari perire, amari defectum turpis animæ et deficiens a Firmamento: malitiæ mee causa nulla esset, nisi malitia*: Floured to perrish (ô Lord,) I loved to perrish, in my vngenerationelie I delighted (soule of soule that I was) & quite flying from the Firmament: of my malice there vvas no cause but malice. Of the stealing and beating downe of a fewe Peares, this holy Father makes such a burdenous matter of conscience, as that he counted it his viter perrishing and back-slyding from the Firmament, Vsurers make no conscience of cosoning and robbing men of whole Orchards, of whole fieldes, of whole Lordships; Of their malice and theft, there is some other cause then malice, which is Auarice. If the stealing of one Apple in Paradise, brought such an vniuersall plague to the worlde, what a plague to one soule will the robbing of a hundred Orphans of their possessions and fruite-yards bring? In the Country the Gentleman takes in the Commons, racketh his Tenants, vndoeth the Farmer. In *London* the Vsurer snatcheth vp the Gentleman, gyues him Rattles and Babies for his ouer-rackt rent, and the Commons he tooke in, he makes him take out in Commodities. None but the Vsurer is ordained for a scourge to Pride and Ambition. Therefore it is that Bees hate Sheepe more then any thing, for that when they are once in their wooll, they are so intangled that they can neuer get out. Therefore it is that Courtiers hate Merchants more then any men, for that being once in their bookes, they can neuer get out. Many of them carry the countenauces of Sheepe, looke simple,

simple, goe plain, weare their haire short, but they are no Sheepe, but Sheepe-byters: their wooll or their wealth, they make no other vse of but to snarle & enwrappe men with. The law (which was instituted to redresse wrongs and oppreſſions,) they wrest contrarily, to oppreſſe and to wrong with. And yet thats not so much wonder, for Law, Logique and the Swizers, may be hir'd to fight for any body; and so may an Vſurer (for a halfe peny gaine) be hyred to bite any body. For as the Beare cannot drinke but he must byte the water, so cannot hee coole his auaritious thirst, but he must plucke and bite out hys Neighbors throte.

Bursa Auari os est diaboli, the Vſurers purse is Hell mouth. Hee hath *Hydropem conscientiam* (as *Augustine* sayth,) a dropſie conscience, that euer drinckes and euer is dry. Like the Foxe, he vseth his witte and his teeth together, he neuer smyles but he seazeth, hee neuer talks but he takes aduantage. He cryes with the ill Husbandmen, (to whom the Vineyarde was put out in the Gospel,) *This is the heyre, come let vs kill him, and we shal haue his inheritance.* Other men are sayd to goe to Hell, hee shall ryde to Hell on the deuils backe, (as it is in the olde Morrall:) and if he did not ryde, hee would swym thether in innocents blood whom hee hath circumuented. No men so much as Vſurers, coueteth the deuill to bee great with; He is called *Mammon*, the God or Prince thys VVorld, that is, The God and Prince of Vſurers and Penny-fathers. Nay more, euery Vſurer of himselfe is a deuill, since this word *Damon*, signifieth nought but *Sapiens*, a subtile worldly VVise-man.

Math, 21.

VVhet a Legion of deuils (in the Land of the *Gargisens*) were cast forth of two men that came out of graues, they desired they might goe into Hogs or swine, (which

are Vsurers,) many of those Hogges or Swine, they tumbled into the Sea : many of our hoggish Vsurers the deuill tumbles for gaine into the Sea. Vsurers (with the draffe of thys world) so feede and fatten the deuils, that now they almost passe not of possessing any man else. The Iewes were all Hogges, that is, Vsurers, and therefore if there had beene no diuine restraint for it, yet nature it selfe woulde haue dissuaded them from eating Swines-flesh, that is, from feeding on one another. The Prodigall-child in the Gospell, is reported to haue fedde Hogges, that is, Vsurers, by letting them beguile hym of his substance.

As the Hogge is still grunting, digging & wrooting in the mucke, so is the Vsurer still turning, tossing, digging, & wrooting in the muck of this world ; like the Hog he carries his snoute euer-more down-ward, & nere looks vp to Heauen.

Christ sayd, *It was not meete the childrens bread should be taken from them and gyuen vnto dogges*, no more is it meete, that the chyl dre ns lyuing and substance shold be taken from them and giuen vnto Hogges. *Paule sayth, We must not doe euill that good may come of it* : there is no euill which a hoggish Vsurer will not doe, so that goods or profite may come of it. They will bee sure to verifie our Sauours words, *The poore haue you alwaies with you* : for they will make all poore that they deale with. Such vnnaturall dealing they vse towards theyr poore bretheren, as though they came not naturally into the worlde, but like those that were called *Casares, quasi casi ex matris utero*, they were also cutte out of their Mothers wombe, when they came into the world. For this ô *London*, if (like *Zaccheus*) thou repentest not, and restorst ten fold, *Thy house shall be left desolate vnto thee*. The cries of the father-

fatherlesse and widdowe, shall break of the Angels *Hosannas* and *Alleluiahs*, and pluck the sterne of the worlde out of Gods hand, till he hath acquitted them. Oppression is the price of bloode, into your Treasuries you put the price of blood, which the Jewes that kild Christ feared to doe. You hauing many flockes of sheepe of your owne, and your poore Neighbour but one selie Lambe, (which he nurst in his owne bosome) that Lambe haue you taken away from him, and spared farre better Fatlings of your owne.

By your swearing & forswearing in bargayning, you haue confiscated your soules long agoe. There is no religion in you but loue of money. Any doctrine is welcome to you, but that which beates on good vvorkes. The charity & dutie that God exacts of you, you thinke discharged, if in speech you neither meddle nor make with hym: the charity to your Neighbour, you coniecture onely consisteth in bidding good-euen and good-morrowe. Beguile not your selues, for as there is no Prince, but will haue his Lawes as well not broken, as not spoken against, so will God reuenge himselfe, as wel against the breakers of his Lawes, as against those that speake against them.

It is not your abrupt Graces, *God bee praised*, *Much good doe it you*, or saying: *VVe are naught God amende vs*, *Syr I drinke to you*, that shal stop Gods mouth: but he wil come and not hold hys peace; He will scatter your treasure and your store, and leaue you nothing of that you haue layd vp, save the Kingdome of Heauen & the righteousness thereof. Rich Vsurers, be counsailed betimes, surcease to inritch your selues with other mens losse. Holde it not enough to fall downe and worship Christ, except (with the VVise-men of the East) you open your

treasures, and present him with Golde, Mirhe, and Frankinsence.

Ambro. de
offici.

Bring forth some fruites of good workes in this lyfe, that we may not altogether dispayre of you as barrayne Trees, good for nothing but to be hewne downe & cast into Hell-fire. *Pasce fame morientem quisquis pascendo seruare poteris : si non paueris fame occidisti* : Feede him that dyes for hunger : VVhosoever thou art that canst perserte and doost not , thou art guilty of famishing him. Christ (at the latter day) in his behalfe, shall vpbrayde thee, *VVhen I was hungry, thou gauest me no meate, when I was thirstie, thou deniedst me drinke : Depart from me thou accursed. Ero gando pecuniam auges iustitiam*, by laying out thy money thou increasest thy righteousnesse. Againe, *Nil diues habet de diuitijs, nisi quod ab illo postulat pauper* : A rich man treasures vp no more of his riches, then he giueth in almes.

Math. 25.

Psalm. 112,

My Maisters, I will not disswade, but giue you counsaile to be Vsurers : Put out your money to vsury to the poore heere on Earth, that you may haue it a hundred fold repayd you in Heauen. As it is in the Psalmes, *A good man is mercifull and lendeth, hee giueth, he disperseth, he distributeth to the poore, and his righteousnes remaineth for ever*. So that we see, by that which we giue we gaine and not loose, and yet what doe we gyue, but that wee cannot keepe ? For gyuing but backe againe what was first gyuen vs, and which if wee should not gyue, Death would take from vs, we shall purchase an immortall inheritance that can nere be pluckt from vs. VVith halfe the paynes wee put our selues to in purchasing earthlie wealth, we may purchase Heauen.

VVeaith many tymes flies from them that with greatest sollicitude & greedines seek after it. For Heauen, it is

no more but seeke and it is yours, knocke and it shall be opened. With lesse sure (I assure you) is the kingdome of Heauen obtained, then a sure for a Pension or office to an earthly King, which though a man hath 20. yeeres followed, and hath better then three parts and a halfe of a promise to haue confirmed, yet if hee haue but a quarter of an enemy in the Court, it is cast aside & non sured. God will not be corrupted, he is not partiall as man is, he hath no Parasites about hym, hee seeth with hys owne eyes, & not with the eyes of those that speak for bribes. Hee is not angry, or commaunds vs to be driuen backe when we are importunate: but he commaunds vs to be importunate, and is angry if we be not importunate. In the Parable of the godlesse Iudge and the importunate VViddow, he teacheth that importunity may gette anie thing of him.

So in the similitude of the man that came to his friend at midnight, to desire hym to lend hym three loanes, and hys friend answered him, Hys doore was shut, his children and seruants in bedde, and he could not rise hymselfe to giue them him: at length (hee still continuing in knocking, & that for him, neither he nor his might rest) to berid of his importunity, (not for he was his friend) he rose vp, and gaue him as many as he needed. Howe much more shall our GOD giue vs what we aske, that asketh no other treuage at our handes for giuing, but asking and thanksgiuing. VVe must hunger and thirst after righteousness, and we shall be satisfied. Hunger and thirst makes the Lyon to rore, the VVollies to howle, Oxen and Kine to bellough and bray, and Sheepe (of all Beastes the most selie and timorous,) to bleate and complaine; Can man then (that in spyrite and audacitie exceedeth all the beastes of the field) hungering & thirsting

Luke, 21.

CHRISTS TEARES

after righteousnes hold his peace! VVoulde God euer haue encouraged him with a blessing to hunger and thirst, but that the extremity of hunger and thirst, might driue him to the extremity of importunity and prayer. *I cryed vnto the Lord* (saith *Dauid*) *and he heard mee*: Hee did not coldly, bashfully, or formally onely, cry to the Lord, as not caring whether he were heard or no, but hee cryed vnto him with his whole hart: euen to the Lord he cryed, and hee heard him. *Ezekias* cryed vnto the Lord, and he heard him. The bloode of the Saints vnder the Altar (as all bloode) is sayde to cry vnto the Lord for vengeance: *Thy Brother Abels blood hath cried vnto me*, sayd God to ~~Esaie~~^{Esaie}. The prayer of the fatherlesse and VViddow, (which God heareth aboue all things) is called a cry.

Vfurers, you are none of these cryers vnto God, but those that hourelly vnto God are most cryde out against. God hath cryde out vnto you by his Preachers; GOD hath cryde out vnto you by the poore; Prysoners on their death-beds haue cryde out of you: and when they haue had but one houre to intercessionate for their soules, & sue out the pardon of their numberles sinnes, the whole part of that houre (sauiug one minure, when in two words they cryde for mercy,) haue they spent, in crying for vengeance against you. After they were dead, they Coffins haue beene brought to your doores in the open face of Cheapside, and ignominious Ballads made of you, which euery Boy woulde chaunt vnder your nose: yet will not you repent, nor with all thys crying be awaked out of your Dreame of the Deuill and *Dines*. Therefore looke that when on your death-beddes you shall lye, and cry out of the Stone, the Strangullion and the Goute, you shall not be heard: your paine shalbe so

wrassling,tearing,and inrollerable,that you shal haue no leysure to repent or pray: no , nor so much as lyft vppe your hands,or think one good thought: Euen as others haue curst you,so shall you be ready to curse God, & desire to beswallowed quicke , to excorse the agony you are in.

As the deuill in the seconde of *Iob*, being asked, from whence he came, answered, From compassing the earth; so you, being askt at the day of Iudgement from whence you come, shall aunswer, From compassing the Earth; For Heauen you haue not compassed or purchast, therefore shall Hel-fire be your portion. *Euery man shall receiue of* ^{2. Cor. 5.} *God, according to that in his body he hath wrought.* If in your bodies you haue done no good works, of God you shall receiue no good words. The words of God are deedes, he spake but the word, and Heauen & Earth were made. He shal speake but the word, and to Hel shal you be had. Good deedes deriued from fayth, are Rampiers or Bulwarks raysed vp against the deuill: he that hath no such Bulwarke of good deedes to resist the deuils batterie, cannot chuse but haue his soules-cittie soone raced.

Good deedes are a tribute which we pay vnto God, for defending vs from al our ghostly enemies, & planting his peace in our consciences. In stead of the ceremoniall Lawe burnt Offerings and Sacrifices, (which are ceased,) God hath giuen vs a new Law, To loue one another: that is, to shew the fruites of loue, which are good deedes to one another. The VViddowes Oyle was increased in her Cruse, and her Meale in her tubbe; onelie for doing good deedes to the Prophet of the Lord. Few be there now-a-dayes, that wil doe good deedes but for good deedes, that is, for rewardes. If seates of iustice were to be solde for money, wee haue them amongst vs

It is not my meaning, in all this discourse of good deedes to seioyne any of them from Fayth.

CHRISTS TEARES

that would buy them vp by the whole sale, and make them away againe by retaile. Hee that buyes must sell, shewd Alcumists there are risen vp, that will pick a merchandise out of euery thing, and not spare to set vp theyr shops of buying and selling, even in the Temple: I wold to God they had not sold, and pluckt downe Church & Temple, to build them houses of stone. God shall cutte them of that enrich themselves with the fatte of the Altar.

Oues pastorem non iudicent, (sayth an auncient wryter,) *quia non est Discipulus supra Magistrum, multo minus deglubent:* Let not the Sheepe iudge their sheepeheard, because the scholler is not aboute his Maister, much lesse are they to fleece or pluck from their Maister or Sheepeheard: to shauie or to pelt him to the bare bones, to whom (for feeding them) they should offer vppe theyr fleeces. *Dijs parentibus et magistris,* sayth *Aristotle,* *non potest reddi equiualeus,* To the Gods, our Fathers and our Schoole-maisters, can neuer bee giuen as they deserue. He was an Ethnick that spoke thus, we Christians (onely because he hath spoke it,) will doe any thing against it: From God, our Parents, & our Schoole-maisters (which are our Preachers,) say we, can neuer be pluckt sufficient. To make our selues ritch, we care not if wee make our Church like Hell, where (as *Iob* sayth) *Vmbra mortis et nullus ordo est,* there is the shadow of death, & confusion without order.

O Auarice, that breaketh both the Lawe of *Moyse* and the Law of Nature, in taking vsury or in-comes for Aduouisions, and not letting the Land of the Priestes be free from trybute: those to whom thou leauest that ill gotten vsury or tribute, shall be a pray to the irreligious. *Fyre shall consume the house of brybes.*

Aristot. in
Ethi.

1. 6. 2.

No Cart that is ouer-loden or crammed too full, but hath a taylor that will scatter. Beware least Hogges come to gleane after your Carts-taylor: that your heyres come not to be VVardees vnto Vsurers, for they will put out theyr Lands to the best vse, of seauen-score in the hundred, and make them serue out theyr wardshippe in one Pryson or other. The onely way for a rich man to preuent robbing, is to be bountifull and liberall. None is so much the thieues mark as the myser and the Carle. Giue while you liue (rich men) that those you leaue behinde you, may be free from Cormorants and Catterpillers. If there be but in your bags one shilling that shoulde haue bene the poores, that shilling will be the consumption of all his fellowes: one rotten Apple marreth all the rest, one scabbed sheepe infects a whole flock.

Euen as a Prince out of his Subiects goods, hath lones, dismes, Subsidies & Fifteenes, so God out of our goods, demaundeth a lone, a tenth, and a Subsidie to the poore. *Loe, the one halfe of my goods* (sayth Zaccheus) *I giue to the poore.* Is not he an ill seruant, that when his Maister shall into his hands deliuer a large summe of money, to be distributed amongst the needy and impotent, shall purse it vp into his owne Coffers, and eyther giue them none at all, or but the hundreth part of it? Such ill seruants are we. The treasure and possessions we haue, are not our owne, but the Lorde hath giuen them vs to giue to the poore, and spend in his seruice: we (very obsequiously) giue to the poore onely the mould of our treasure, and will rather detract from Gods seruice, then detract from our drosse. No where is pittie, no where is pittie, our House must needs *be left desolate vnto vs.*

The Idolatrous Gentiles shall rise vp against vs, that bestowed all their wealth on Fanes and shrines to theyr gods,

gods, and presents and offerings to their Images ; To the true Image of God (which are the poore,) we will scarce offer our bread-parings. The Temple of *Diana* at *Ephesus*, was two hundred yeeres in building by all *Asia*. There was none that obtained any victory, but built a Temple at his return, to that god (as he thought) which assisted him. Not so much as the *Feuer quartan*, but the Romaines built a Temple to, thinking it some great God, because it shooke them so: and another to *Ill fortune*, in *Exquilij's* a Mountaine in Rome, because it should not plague them at Cardes and Dice. No *Feuer quartanes*, *Ill fortune* or *Good fortune*, may wring out of vs any good workes. Our deuotion can away with anie thing, but this Pharasaicall almes-giuing.

Hee that hath nothing to doe with his money but build Churches, we count him one of God-almighties Fooles, or els (if he beare the name of a VVise-man) we tearme him a notable braggart. Tut; tut, Almes-houses will make good stables, and let out in Tenements, yeelde a round sum by the yeere. A good strong bard hutch, is a building worth twenty of those Hospitals and Almes-houses; Our rich Chuffes, will rather put their helping hands to the building of a prison, then a house of prayer. Our Courtiers lay that on their backs, which shold serue to build Churches and schooles. Those Preachers please best, which can fitte vs with a cheape Religion, that preach Fayth, and all Fayth, and no Good-workes, but to the household of Fayth.

Ministers and Pastors (to some of you I speake, not to all,) tis you that haue brought downe the price of Religion, beeing couetous your selues, you preach nothing but couetous doctrine: your followers seeing you giue no almes, take example (by you) to hold in their handes

to,

to, & will giue no almes. That Text is too often in your mouthes, *Hee is worse then an Infidel that provides not for his wife and family.* You doe not cry out for the Altar, cry out for money to maintaine poore Schollers, cry out for more liuing for Colledges, cry out for reliefe for the that are sicke and visited: you rather cry out against the Altar, cry out against the lyuing the Church hath alreadye.

It were to be wished, that order were taken vppe amongst you, which was obserued in *S. Augustines* time: For then it was the custome, that the poore shold begge of none but the Preacher or Minister, and if hee had not to giue them, they shold exclaime and cry out of hym, for not more effectually moouing and crying out to the people for them. Had euery one of you, all the poore of your Parishes hanging about your doores, and readie to rent your garments of your backes, and teate out your throats for bread euery time you stird abroad, you wold besittre you in exhortation to charity and good workes, and make your selues hoarse, in crying out against couetise and hardnes of hart.

London, thy hart is the hart of couetousnes, all charity and compassion is cleane banished out of thee: except thou amendest, *Ierusalem, Sodom*, and thou shalt sit downe and weepe together.

From Ambition & Auarice his suborner, let mee progresse to the second sonne of Pride, which is, Vaine-glory. This Vaine-glory, is any excessiue pride or delight which we take in things vnecessary; Much of the nature is it of Ambition, but it is not so daungerous, or conuersant about so great matters as Ambition. It is (as I may call it) the froth and seathing vp of Ambition. Ambition that cannot containe it selfe, but it must hop and

bubble about water. It is the placing of praise and renowne in contemptible things. As he that takes a glory in estranging himselfe from the attyre and fashions of his owne Country. Hee that taketh a glory to weare a huge head of hayre like *Abfalom*. He that taketh a glory in the glystring of his apparraile and his perfumes, and thinks euery one that sees him or smels to him, should be in loue with him. Hee that taketh a glory in hearing himselfe talke, and stately pronouncing his words. He that taketh a glory to bring an othe out with a grace, to tell of hys cosonages, his surfettings, his drunkennes and whoredomes. Hee that (to be counted a Caualeir, & a resolute braue man) cares not what mischief he doe, whom hee quarrels with, kills or stabbes.

Such was *Pausanias* that kild *Phillip* of *Macedon*, onelie for fame or vaine-glory. So did *Herostratus* burne the Temple of *Diana*, (whereof I talkt in the leafe before,) to gette him an eternall vaine-glory. The Spanyards are wonderfull vaine-glorious. Many Souldiours are most impatient vaine-glorious, in standing vpon theyr honor in euery trifle, & boasting more then euer they did. They are vaine-glorious also in commending one another for murders and braules: which (if they weighed aright) is the most ignominy that may be. By a great oth they wil sweare, he is a braue delicate sweet man, for he kild such & such a one: as if they should say, *Caine* was a braue delicate sweet man, for killing his brother *Abel*. He was the first that inuented this going into the field, and now it is growne to a common exercise euery day after meate. Many puny Poets & old ill Poets, are mighty vaine-glorious, of whom *Horace* speaketh: *Ridentur mala qui componunt carmina verum. Gaudent scribentes et se venerantur et ultra. Si taceas laudant quisquid scripsere beati.* They

are of all men had in derision (sayth he) that bungle and bodge vppe wicked verses: but yet they doe honie and rickle at what they write, & wonderfully to themselves applaude and prayse themselves; And of theyr owne accord; (if you doe not commend them) they wil openly commend themselves, and count their pennies blessed whatsoeuer they inuent. Many excellent Musicians are odde fantasticke vaine-glorious. There is vaine-glory in building, in banquetting, in being Diogenicall and dogged: in voluntary pouerty and deuotion. Great is theyr vaine-glory also, that will rather reare themselves monuments of Marble, then monuments of good deedes in mens mouthes. In a word, as *Paule* sayth, *Non est Domine in quo gloriari possim, sed in Cruce Domini Iesu Christi*: There is no true glory, all is vain-glory, but in the Crosse of our Lorde Iesus Christ. The Jewes vaine-glory and presumptuous confidence in theyr Temple, was one of the chiefe finnes that pluckt on theyr *desolation*. In that Chapter where our Sauiour gaue iudgement ouer *Ierusalem*, how bitterly did he inueigh against the hypocrisy and vaine-glory of the Scribes and Pharisees.

Let vs examine what this hypocrisie and vaine-glorie was he inueighed so against, and see if there be any such amongst vs heere in *London*.

First, he accuseth them, *Of binding heavy burdens and too grieuous to be borne, and laying them on other mens shoulders, and not moouing them with one finger themselves*. That is as much to say, as States of a Country shoulde make burdenous Lawes, to oppresse and keepe vnder the Communalty, and looke seuerely to the obseruation of them, but woulde keepe none of them themselves, nor will not so much as deigne with one finger to touch them.

CHRISTS TEARES

Secondly, *They did all theyr workes to bee seene of men.* So doe they that will doe no good works, but to be put in the Chronicles after theyr death: so do they that publicely wil seeme the most precise iusticiaries vnder heauen, but privately mittigate theyr sentence for many & gyfts, *which blind the wise, & subuert the words of the iust.* The especiall thing Christ in the Pharisees reprocueeth that they did to be seene of men, was the wearing of theyr large *Phylacteries*. Those *Phylacteries*, (as *S. Ierom* saith) were broad peeces of Parchement, wheron they wrote the tenne Commaundements, and folding them vp close together, bound them to theyr fore-heade, and so wore them alwayes before theyr eyes, imagining thereby they fulfilled that which was sayd: *They shal be alwaies immoueuable before thine eyes.* That which they had alwaies vaine-gloriously before their eyes, that haue we alwaies vaine-gloriously in our mouthes, but seldom or neuer in our harts. Neuer was so much professing, & so little practising, so many good words, and so few good deedes.

Exod, 23.

Jerom on
the 23. of
Matthew.

The third obiection against the Pharisees, was, *That they loued the highest places at feastes, the chiefe seates in assemblies, and greeting in the Market-place:* VVhich is as much to say, as that they were arrogant, haughty minded, and insolent: that they had no spirite of humilitie or meeknesse in them; They were besotted with the pryde of theyr owne singularity, they thought no man worthy of any honour but themselves. By intrusion & not standing on curtesie, they gotte to sitte highest at Feastes, and be prefer'd in Assemblies: which appeareth by that which followeth some few verses after: *For who soeuer will exalt himselfe, shall be brought lowe, and who soeuer will humble himselfe, shal be exalted.* VVhich inferreth,

that they did intrude or exalt themselves, and were not exalted otherwise: therefore they should be humbled or brought low. Diuers like Pharises haue wee, that will proudly exalt themselves.

After thys, our Sauour breathes out many woes against them. First, *For shutting vp the Kingdom of heauen from before men, and neither entring themselves, nor suffering those that would to enter.* Next, *For deuouring widowes houses vnder pretence of long prayers.* Thirdlie, *For compassing Sea and Lande to seduce.* Fourthly, *For their false and fond distinction and interpretation of othes.* Fiftlie, *For tithing mynt and Anniseeede and commin, & leauing weightier matters of the law, iudgement, mercy and fidelitie, fore-slowed: for straying at a Gnat and swallowing a Cammell.* Sixthly, *For making cleane the out-side of the cuppe or the platter, when within they were full of bribery and excessse.* Seauenthly, *For they were like unto whited Tombes, which appeare beautifull outward, but within, are full of dead mens bones, and all filthines.* Eyghtly, *For they built the Tombes of the Prophets, and garnisht the Sepulchers of the righteous, whose doctrine they refused to be ruled by.* VVhich of all these eyght woes but we haue incurred?

Peculiarly apply them I will not, for feare their reference might be offensive: but let euery one that is guiltie in any of them, apply them priuately to himselfe, least euery childe in the streete apply them openly to his reproofe.

London, looke to thy selfe, for the woes that were pronounced to *Ierusalem*, are pronounced to thee. Thou transgressing as grieuously as shee, shalt be punished as grieuously. Fly from sinne, take no pride or vaine-glory in it: for pryde or vaine-glory in sinne, is a horrible sinne, though it be without purpose to sinne. Ah what
is

CHRISTS TEARES

is sinne that we should glory in it? To glory in it, is to glory that the deuill is our father. Dooth the Peacocke glory in his foule feete? Dooth he not hang downe the taylor when he lookes on them? Dooth the Buck (hauing be-filtht himselfe with the female,) lift vp his hornes & walke proudly to the lawnes? O no, he so hateth himselfe, (by reason of the stinck of his commixture,) that all drouping and languishing, into some solitary Ditch he with-drawes himselfe, and takes soyle, and batheth til such time as there fall a great shoure of rayne, when being thorowly washed and clenfed, he posseth back to his foode.

Of the Peacocke, of the Bucke, nor any other brute Beast, can we be taught to lothe our filth, but (contrary to nature,) farre worse then brute beastes, wee are enamoured of the sauour of it. *Omne vitium eo ipso quod vitium est, contra naturam est.* Every vice as it is a vice, is contrary to nature. Takes the deuill a vaine-glory or pryde that he is exiled out of heauen? No, he curseth, hee curseth, he enuies God, men and Angels, that they should liue in the kingdome of light, & he in the vallie of darknesse.

What cowarde is there that will bragge or glory hee was beaten and disarmed. If wee had the witte to conceiue the basenesse of sinne, or from what abiect Parentage it is sprung, we would hate it as a Toade, and flye from it as an Adder. Not without reason haue manie learned VVryters, called it Bestiall, for it is all deriued & borrowed from Beastes. Pride and inflation of hart, we borrow from the Lyon, auarice from the Hedghog, luxury, ryot, and sensuality from the Hogge: and therefore we call a leacherous person, a boarish companion. Enuy from the Dogge, Ire or wrath from the VVolf, gluttony

August. lib. 3.
de lib. arbit.

gluttony or gormandise from the Beare, and lastly sloth from the Asse. So that as wee apparraile our selues in Beastes skinnies, in selfe same sort we clothe our soules in theyr skinnies. But if wee did imitate ought but the imperfections of Beastes, (or of the best Beastes, but the worst Beastes,) it were some-what: if we had any spark or taste of theyr perfections, wee were not so to be condemned. VVe haue no sparke, no taste, wee are nothing but a compound of vncleannes.

Let vs not glory that wee are men, who haue put on the shapes of Beastes. Thrice blessed are Beastes that die soone, and after this life feele no hell; VVoe vnto vs, we shall, if wee appeare to God in the image of beastes, and soone redeeme not from hathan the image of our creation he hath stolne from vs. O singuler subtilty of our enemy, so to sweeten the poyson of our perdition, that it should be more relishsome and pleasant vnto vs, then the nectarized *Aqua celestis* of water-mingled blood, fluced from Christs side. VVe glory, in that we are in the highway to be throwne from glory: VVe will not heare our Folders or Sheepeheards, that would gather vs to glory. Our Lord rode vppon an Asse when hee gouerned the Iewes, vnder the Law (in comparison of vs,) we are the vnbroken-Colt, (including the Gentiles,) which hee commaunded (with the Asse) to be brought vnto hym. Thys thousand and odde hundred yeeres hath he beene breaking vs to his hand, & now, (when he had thought to haue found vs fitte for the saddle,) we are wilder and farther of then euer we were. VVe kicke and winche, and will by no meanes endure his managing. VVherefore (though vtterly wearied with both) better he esteemeth of his old obstinate slow Asse, the Iewes, (which therefore he cast of, for they had tir'd him with continual beating.)

CHRISTS TEARES

beating,) then of the vntoward Colt, (vs the Gentiles) that will not be bridled.

Ambition & vaine-glory, make vs beare vp our necks stiffie, and bend our heads backward from the reyne, but age will make vs stoope thrice more forward, & warpe our backs in such a round bundle, that with declyning, our sinoues shall digge our graues.

England thou needst not be ambitious, thou needst not be vaine-glorious, for ere this hast thou been bowed and burdned till thy backe crackt. As the Israelites were tenne times led into captiuitie, so seauen times hast thou beene ouer-runne and conquered. In thy strength thou boasts, God with the weake confoundeth the strong. The least lifting vp of his hand, makes thy men of warre fall backward. Say thou art walled with Seas, how easie are thy walls ouer-come? VVho shall defende thy walls if the ciuill sworde waste thee? VVith more enemies is not *India* besette then thou art. Vngratefully hath God giuen thee long peace and plenty, since whereas warre can but breede vices, thy peace and plentie hath begotte more sinnes, then warre euer hearde of, or the Sunne hath *Atomi*.

Yet learne to leaue of thy vaine-glory, that God may glory in thee. Learne to despise the world, despise vanitie, despise thy selfe, to despise despying, and lastlie, to despise no man. If you be of the worlde, you will affect the vain-glory of the world: if you be not of the world, looke for no glory but contempt from the worlde. It lyes in your election to drawe lots, whither you will be heyres of the glory eternall, or enioy the short breath of vaine-glory amongst men.

The third sonne of Pride, is Atheisme, which is when a man is so timpaniz'd with prosperity, and entranced from

from himselfe, with VVealth, Ambition, and Vaine-glory, that he forgets he had a Maker, or that there is a Heauen about him which controules him. Too much ioy of this world hath made him drunke. I haue read of many, whom extreame ioy & extreame griefe hath forced to runne mad; so with extreame ioy runnes he mad, he waxeth a Foole and an Idiote, and then hee sayes in his hart, *There is no God*. Others there be of these soule-benumbed Atheists, who (hauing so farre entred in bold blasphemies, and Scripture-scorning ironies against God, that they thinke, if God be a God of any iustice & omnipotence, it cannot stand with that his iustice & omnipotence, to suffer such despight unpunished,) for their onely refuge, perswade themselues there is no God, and with theyr prophane wits inuent reasons, why there should be no God.

In our Sauours time there were *Saduces*, that denyed the Resurrection; what are these Atheists but Saducæan sectaries that deny the resurrection? They belieue they must die, though they belieue not the Deitie. By no meanes may they auoyd what they will not admitte. In the very houre of death, shall appeare to them a God and a deuill. In the very houre of death, to Atheisticall *Iulian*, (who mockingly called all Christians *Galileans*,) appeared a grizly shaggy-bodied deuill, who for all (at his sight) hee recantingly cryed out, *Vicisti Galilae, vicisti*, Thine is the day, thine is the victory ô man of *Galilee*, yet would it not for-beare him or giue him ouer, till it had stript his soule foorth of his fleshie rinde, and tooke it away with him.

Those that neuer heard of God or the deuill in their life before, at that instant of theyr transmutation, shall gyue testimony of them.

CHRISTS TEARES

This I assure my selfe, that howe-euer in pride of minde, (because they would be different in paradoxisme from all the world,) some there be that fantasie philosophicall probabilities, of the Trinitie vnexistence, yet in the inmost recourse of their consciences, they subscribe to him, and confesse him:

Most of them, because they cannot grossely palpabrise or feele God with their bodily fingers, confidently and grossely discard him. *Those that come to God, must believe that God is, and that he is a rewarder of them that seeke him.* They coming against God, believe that he is not, and that those prosper best, and are best rewarded that sette him at nought. *The heauens declare the glory of God, & the Firmament sheweth his handy work, one generation telleth another of the wonders hee hath doone :* yet will not these saythlesse contradictours, suffer any glory to be ascribed to him. Stontly they refragate and withstande, that the Firmament is not his handy worke, nor will they credit one generation telling another of his wonders. They followe the Pironicks, whose position and opinion it is, that there is no Hel or misery but opinion. Impudently they persist in it, that the late discovered Indians, are able to shew antiquities, thousands before *Adam*.

VVith *Cornelius Tacitus*, they make *Moses* a wise prouident man, well seene in the Egyptian learning, but denie hee had any diuine assistance in the greatest of his miracles. The water (they say) which he strooke out of a Rocke in the VVildernes, was not by any supernaturall worke of G.O.D, but by watching to what parte the VVild-asses repayred for drink.

VVith *Albumazar*, they holde that his leading the Chyldren of Israell ouer the Red-sea, was no more but obseruing the influence of Starres, and wayning season

Hebr. 11.

Psal. 18.

of the Moone that with-draweth the Tydes. They seek not to know God in his workes, or in his Sonne Christ Iesus, but by his substance, his forme, or the place wherein he doth exist. Because some late VVriters of our side, haue sought to discredite the story of *Iudith*, of *Susanna* and *Daniell*, and of *Bell* and the *Dragon*, they thinke they may thrust all the rest of the Bible (in like manner) into the Iewish Thalmud, and taxe it for a fabulous Legend.

Thys place serueth not to stand vppon proofes, or by confutation to confirme principles: neither dare I with the weake proppe of my wit, offer to vp-holde the high Throne of the Godhead, since he that but stretcht out his hande to vnder-prop the Arke falling, was presentlie stricken dead. O Lord, thou hast tenne thousand stronger pyllers then I am. I am the vnworthiest of all worme-referued wretches, once to speake of thee, or name thee.

My sinnes are alwaie before me. Princes will not let those come before them with whom they are displeased. I am afraid the congealed clowdes of my sinne, will not let my prayers come neer thee. O fauour thy glory though I haue displeased thee with follie. I will not bee so vn-weaponed-ieopardous, to ouer-throwe both thy cause and my credite at once, by ouer-Atlasing myne inuention. That which I vnder-take, shall be onely to throw one light Darte at theyr faces from a farre, and exhort all able pennes to Arme themselues, against thayne Atheistickall maledictours. Psal. 50.

Of Atheists this age affordeth two sorts, the inwarde and the outward; The inwarde Atheist is he, that deuoures widowes houses vnder pretence of long prayers, that (like the Panther) hideth his face in a hood of Religion, when he goeth about his pray. He wold professe himselfe

himselfe an Atheist openly but that (like the Pharisees) he feareth the multitude. Because the multitude fauours Religion, he runnes with the streame, and fauours Religion: onely for he woulde be Captaine of a multitude. To be the God of gold, he cares not how many gods he entertaines. Church-rights hee supposeth not amisse to buile the Common-peoples heads with, that they shold not fall aboard Princes matters. And as *Numa Pompilius* in Rome, and *Minos* in Athens, kept the people in awe, and thrust what tyrannous Lawes they list vpon them, (the one, vnder pretence hee did nothing without conference of the Nimphe *Egeria*, the other, vnder colour he was inspyred in a certaine hollowe Caue by *Iupiter*,) so hee makes conscience and the Spyrite of God, a long side-cloake for all his oppressions and pollicies. A holie looke he will put on when he meaneth to do mischief, and haue Scripture in his mouth, euen whiles hee is in cutting his neighbours throate.

The propagation of the Gospell, (good Saint-like man) hee onely shootes at, when vnder suppressing of Popery, hee striues to ouer-throwe all Church-lyuings. So that euen as the Gospell is the power of God, to saluation to euery one that belieueth, so is it in him the deuils power of beguiling and vndoing, to euery one that belieues him. He it is that turneth the truth of God to a lye, and buildeth his house by hypocrisie, that hath his mouth swept and garnished, but in his hart a whole Legion of deuils.

The outwarde Atheist, (contrariwise) with those thinges that proceede from his mouth, defileth hys hart; He establiseth reason as his God, and will not be perswaded that God (the true God) is, except he make him priue to al the secrecies of his beginning & government.

ment. Straightly he will examine hym where hee was, what he did before he created Heauen and Earth; how it is possible he shoulde haue his beeing from before all beginnings? Euery circumstance of his prouidence hee will runne thorough, and question why he did not thys thing, and that thing, and the other thing, according to theyr humors?

Beeing earthlie bodies, (vnapt to ascende,) in theyr ambitious cogitation, they will breake ope and ransacke hys Closet: and if (conueniently) they may not come to it, then they wil derogate and depraue him all they can. Little doe they consider, that as the lyght which shined before *Paul*, made hym blinde, so the lyght of Gods inuisible misteries, (if euer it shyne in our harts,) will confound and blind our carnall reason.

Phylosophies chiefe fulnesse, wisdoms adopted Father next vnto *Salomon*, vnstoppable Arte-searching *Aristotle*, that in the rounde compendiate bladder of thy brayne, conglobedst these three great bodies, (Heauen, Earth, and the wide worlde of VVaters,) thyne Icarian-soaring comprehension, tossed and turmoyled but about the bounds & beginning of *Nilus*, in *Nilus* drown'd it selfe, being too sely and feeble to plunge thorow it.

If knowledges second *Salomon*, had not knowledge enough to engaspe one Riuer, and alledge probabilitie of hys beginning and bounding, who shall engaspe or bound the Heauens body? Nay, what soule is so metaphisicall subtile, that can humorously firenize heauens soule, *Iehonah*, out of the concealements of hys God-head? He that is familiar with all earthly states, must not thinke to be familiar with the state of Heauen. The very Angels knowe not the day nor houre of the last Iudgement: if they know not the day nor houre of the iudgement,

CHRISTS TEARES

ment, (which is such a generall thing,) more private circumstances of the God-head (determinately) they are not acquainted with; And if not Angels, (his sanctified attendants) much lesse are they revealed to sinners. Idle-headed Atheist, ill wouldst thou (as the Romans) acknowledge and offer sacrifice to many gods, that wilt not graunt one God. From thy byrth to thys moment of thine vnbeleefe, reuolue the diarie of thy memory, & try if thou hast nere prayd and beene heard, if thou hast beene heard & thy prayer accomplisht, who hath heard thee, who hath accomplisht it? VVilt thou ratifidely affirme, that God is no God, because (like a Noun substantive) thou canst not essentially see him, feele him, or heare him.

Is a Monarche no Monarch, because hee reareth not his resiant Throne amongst his vtmost Subiects? VVee (of all earthlings) are Gods vtmost subiects, the last (in a manner) that he brought to his obedience: shal we then forgette that we are any subiects of hys, because (amongst his Angels) he is not visibly conuersant amongst vs? Suppose our Monarche were as farre distanced from vs as Constantinople, yet still he is a Monarche, and his power vndiminished. Indeele so did our Fathers rebel, & forgot they had a King; when *Richard de Corde Lyon* was warring in the Holy-Land, hys owne brother king *John*, forgot that he had a brother, & crownd hymselfe King. But God is not absent, but present continuallie amongst vs, though not in sight, yet as a Spirite at our elbowes euery where, (& so delight many Kings to walke disguised amongst theyr subiects.) Hee treads in all our steps, hee plucketh in and letteth out our breath as hee pleaseth, our eyes he openeth and shutteth, our feere hee guideth as he listeth.

• Tis nothing but plenty and abundance that makes men Atheists. Euen as the Snake which the Husband-man tooke out of the cold and cherisht in his bosome, once attained to her lively heate againe, & growne fatte and lusty, singled him out as the first, whom shee might (vngratefully) enuenuome with her forked sting; So God hauing tooke a number of poore out-casts, (farre poorer then poore frost-bitten Snakes,) foorth of the colde of scarcity and contempt, and put them in his bosome, cherisht and prosperd them with all the blessings hee could, they (hauing once plentifully pickt vp their crumbes, and that they imagine (without his help) they can stand of themselues,) now fall to darting their slings of derision at his face, and finding themselues to bee as great as they can well be amongst men, grow to enuy & extenuate theyr Maker.

A seruauant that (of nothing) is waxt great vnder hys Maister, if hys Maister looke not to him, proues the greatest enemy he hath; Eftsoones he will draw all men from hym, and vnder-hand disgrace him, to engrosse al in his owne hand. None are so great enemies to God, as those that (of smal likelihoods) haue waxt greatest vnder him, and haue most tasted the gracious springs of his prouidence. Oft haue we seene a Begger promoted, forgette and renounce his owne naturall Parents: no meruaile then, if these mounted Beggers forgette, and wil not acknowledge God, theyr common Parent and foster Father.

I cannot be perswaded any poore man, or man in misery, (be he not altogether desperate of hys estate,) is an Atheist. Misery (mauger theyr hearts) will make them confesse God. VVho heareth the thunder, that thinks not of God? I would know who is more fearful to die,

CHRISTS TEARES

or dies with more terror and afrightment, then an Atheist. Discourse ouer the ends of all Atheists, and theyr deathes for the most parte, haue beene drunken, violent, and secluded from repentance. The blacke swuttie visage of the night, and the shadie fancies thereof, asser-taines euery guilty soule there is a sinne-hating God.

Howe can Bellowes blowe, except there be one that bindes and first imprisons winde in them? How can fire burne if none first kindle it? How can man breathe, except God puts first the breath of life into hym? VVho leadeth the Sunne out of his Chamber, or the Moone forth her cloudy Pavilion but God? VVhy dooth not the Sea swallow vp the Earth, (when as it ouer-peeres it, and is greater then it,) but that there is a GOD that snaffles and curbes it.

Iob, 28.

There is a path which no Foule hath known, neither the Kytes eyes seene: the Lyon himselfe hath not walkt in it, nor the Lyons whelpes past thereby. VVho then knowes it, who is there to trace it? Hath the vast azur'd Canopy nothing aboue it, where-vnto it is perpendicular knit, then why doe not all things wheele and swarue topsie-turvy? VVhy breake not thunder-bolts through the Clowdes in steade of thrids of rayne? VVhy are not Frost and Snow vncessantly in Armes against the Summer?

The excellent compacture of mans bodie, is an argument of force enough to confirme the Deity.

* Diagoras
primus De-
os negans.

O why should I but squintingly glance at these mat-ters, when they are so admirably expatiated by annient VVriters? In the *Resolution* most notably is thys tractate enlarged. He which peruseth that, & yet is * *Diagoriz'd*, will neuer be Christianiz'd. Vniuersity men that are cal-led to preache at the Crosse and the Court, Arme your selues

selues against nothing but Atheisme, meddle not so much with Sects & forraine opinions, but let Atheisme be the onely string you beate on: for there is no Sect now in *England* so scattered as Atheisme. In vayne doe you preach, in vayne doe you teach, if the roote that nourisheth all the branches of security, be not thorowly digd vp from the bottome. You are not halfe so wel acquainted, as them that lyue continually about the Court and Citty, how many followers this damnable paradoxe hath: how many high wits it hath bewicht. VVhere are they, that count a little smattring in liberall Artes, & the reading over the Bible with a late Comment, sufficient to make a Father of Diuines? VVhat wyll their *disallowed Bible, or late Comments helpe them, if they haue no other reading to resist Atheists? Atheists if euer they be confuted, with their owne prophane Authors they must be confuted.

* Disallowed by Atheists.

I am at my wits end, when I view how coldly, in comparison of other Countymen, our *Englishmen* write. How in their Bookes of confutation, they shew no wit or courage, as well as learning. In all other things *Englishmen* are the stoutest of all others, but beeing Schollers, and lyuing in their owne native soyle, their braines are so pesterd with full platters, that they haue no roome to besirre them. Fie, fie, shall we because we haue Leade and Tynne Mynes in *England*, haue Leade and Tynne Muses? For shame bury not your spyrits in Biese-pots. Let not the *Italians* call you dul-headed *Tramontani*. So many Dunces in Cambridge and Oxford, are entertayned as chiefe members into societies, vnder pretence, though they haue no great learning, yet there is in them zeale and Religion, that scarce the least hope is left vs, we should haue any heereafter but blockes and Images,

CHRISTS TEARES

to confute blocks and Images. That of *Terence* is oraculiz'd, *Patris æquum censeo nos adolescentulos, ilico apueris fieri senes*. Our Fathers are now growne to such austeritie, as they would haue vs straite of chyl dren to become old-men. They will allowe no time for a gray-bearde to grow in. If at the first peeping out of the shell, a young Student sets not a graue face on it, or seemes not mortifiedly religious, (haue he neuer so good a witte, be hee neuer so fine a Scholler,) he is cast of and discouraged. They sette not before their eyes, how all were not called at the first houre of the day, for then had none of vs euer beene called. That not the first sonne that promised his Father to goe into the Vineyarde went, but hee that refused and sayd he would not, went. That those blossomes which peepe foorth in the beginning of the Spring, are frost-bitten and die, ere they can come to be fruite. That religion which is soone rype, is soone rotten.

Too abortiue reuerend Academians, doe you make your young plants. Your preferment (following the outward appearance,) occasioneth a number of young hypocrites, who else had neuer knowne any such sinne as dissimulation, and had beene more knowne to the Common-wealth. It is onely ridiculous dul Preachers, (who leape out of a Library of Catechismes, into the softiest Pulpits) that haue reuued thys scornefull Secte of Atheists. VVhat Kings embassage would be made account of, if it should be deliuered by a meacocke and an ignorant? Or if percase he send variety of Embassadors, and not two of them agree in one tale, but be deuided amongst themselves, who will harken to them? Such is the deuision of Gods Embassadors heere amongst vs, so many cow-baby-bawlers, and heavy-gated lumberers,

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into the Ministry are stumbled, vnder thys Colledge, or that Halls commendation, that a great number had rather heare a iarring blacke-fant, then one of theyr balde Sermons.

They boldly will vsurpe *Moyſes* chayre, without anie ſtudy or preparation. They would haue theyr mouthes reuerenced as the mouthes of the *Sybil*s, who ſpoke nothing but was regiſtred; Yet nothing comes from theyr mouthes, but groſſe full-ſtomackt tautology. They ſweat, they blunder, they bounce & plunge in the Pulpit, but all is voyce and no ſubſtance: they deafe mens eares, but not edifie. Scripture peraduenture they come of thicke and three-fold with, but it is ſo vgly daubed, plaiſtred, and patcht on, ſo peeuiſhly ſpeckt & applyde, as if a Botcher (with a number of Satten and Veluette ſhreddes) ſhould cloute and mend Leather-doublts & Cloth-breeches.

Gette you ſome witte in your great heades, my hottespurd Diuines, diſcredite not the Goſpell: if you haue none, damme vp the Ouen of your vtrance, make not ſuch a bigge ſound with your empty veſſels. At leaſt, loue men of witte, and not hate them ſo as you doe, for they haue what you want. By louing them and accompanying with them, you ſhall both doe them good and your ſelues good; They of you, ſhall learne ſobriety and good life, you of them, ſhal learne to vtter your learning, and ſpeake mouinglie.

If you count it prophane to arte-enamel your ſpeech to emperce, and make a conſcience to ſweeten your tunes to catch ſoules, Religion (through you) ſhal reape infamy. Men are men, and with thoſe thinges muſt bee mooued, that men wont to be mooued. They muſt haue a little Sugar mixt with their ſoure Pylls of reprooſe, the

CHRISTS TEARES

hookes must be pleasantly baited that they bite at. Those that hang forth theyr hookes and no bayte, may well enough entangle them in the weeds, (enwrap themselves in contentions,) but neuer winne one soule. Turne ouer the auncient Fathers, and marke howe sweete and honny-some they are in the mouth, and how muscally & melodious in the eare. No Orator was euer more pleasingly perswasive, then humble Saint *Augustine*. These Atheists (with whom you are to encounter) are speciall men of witte. The Romish Seminaries, haue not allured vnto them so many good wits as Atheisme. It is the superabundance of witte that makes Atheists: wil you then hope to beate them down with fusty brown-bread dorbellisme? No, no, either you must straine your wits an Ela oboue theirs, and so enticethem to your preachings, and ouer-turne them, or els with disordred hayle-shotte of Scriptures shall you neuer scare them.

Skyrmishing with Atheistes, you must behaue your selues as you were conuerting the Gentiles. All antique hystories you must haue at your fingers-end. No Philosophers confession or opinion of God, that you are to be ignorant in. Ethnicks, with their own Ethnick weapons you must assaile. Infinite laborinths of bookes he must runne thorough, that will be a compleate Champion in Christs Church. Let not sloth fauouring inno-uation abuse you. Christ when he sayd, *You must forsake all and follow him*, meant not you should forsake all Artes and follow him.

Luke was a Physition and followed him. Physitions are the onely vp-holders of humane Artes. *Paule* was a Pharisee, & brought vp in all the knowledge of the Gentiles, and yet he was an Apostle of Iesus Christ. Though it pleased our louing crucified Lord, during his residence heere

heere vpon earth, myraculouſly to inſpyre poore Fiſhermen, and diſgregate his gifts from the ordinarie meanes, yet ſince his Aſcention into heauen, meaneleſſe miracles are ceaſed. Certaine meanes hee hath aſſigned vs, which he hath promiſed to bleſſe, but without means no bleſſing hath he warrantizd.

VVhen the deuill woulde haue had him of ſtones to make Bread, he woulde in no kinde conſent: no more will hee conſent of blockes and ſtones in theſe dayes, to make diſtributers of the Bread of lyfe. VVhat are Aſſes, that will take vpon them to preach without gyfts, but Bread made of ſtones? Euen as God ſayde vnto *Adam*, *Hee ſhould gette or earne his Breade with the ſweate of hys browes*, ſo they that wil haue heavenly Bread enough to feede themſelues and a family, (which is a Congregation or flocke,) muſt earne it, and gette it with the ſweate of their browes, with long labour, ſtudy & induſtry, toile and ſearch after it.

No one Arte is there, that hath not ſome dependance vpon another, or to whoſe toppe or perfection we may climbe, without ſteppes or degrees of the other. Humaine Artes are the ſteppes and degrees Chriſt hath preſcribed and aſſign'd vs, to climbe vp to heauen of Artes by, which is Diuinity. He can neuer climbe to the toppe of it, which refuseth to climbe by theſe ſteppes. No knowledge but is of God. Vnworthy are wee of heavenly knowledge, if we keepe from her any one of her hand-maydes. Logique, Rethorique, Hiſtory, Phyloſophy, Muſique, Poetry, all are the hand-maides of Diuinitie. Shee can neuer be curiouſly dreſt, or exquisitely accompliſht, if any one of theſe be wanting.

God delighteth to be magnified in all his Creatures, eſpecially, in all the excellenſt of his Creatures. Artes

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CHRISTS TEARES

are the excellentest of hys Creatures, not one of them but descended from his Throne. VVhat sayth *David*?

Psalm, 148.

Prayse the Lord Sunne & Moone, prayse him ye bright stars, prayse him heauen of heauens, and waters that be about the heauens. That is, prayse the Lorde Metaphusicall Philosophy, which art conuersant in all these matters. Into the maiestie and glory of the Sunne and Moone, thou seest, the bright Starres predominance and moouing thou knowst, the heauen of heauens, and waters that be about the heauens, (in part though not at large) thou comprehendest: therefore prayse him in all these. Take occasion (Preachers in your Sermons,) from the wonders and secretes these include, to extoll his magnificent Name, and by humaine Arts abstracts to glorifie hym. *Prayse ye the Lord,* (thus *David* proceedes,) *ye Dragons and all deepes, Fyre, Hayle, Snow, and vapours, stormy winds and tempests, execute his word. Mountaines & hills, fruitfull trees and all Cedars, Beasts and Cattell: creeping thinges and feathered foules, Princes and Iudges of the world, young men and Maydens, olde men and chyl dren, prayse ye the Name of the Lord.*

So that it is lawfull to execute his worde, that is, in preaching of his word, by similitudes and comparis ons, drawne from the nature & property of all these, to laude and amplifie the eternity of his Name. Christ, he drew e comparis ons from the hayres of a mans head, from vineyards, from Fig-trees, from Sparrowes, from Lillies and a hundred such like. VVee (in this age) count him a Heathen Diuine, that alleadgeth any illustration out of humaine Authors, & makes not al his sermons concloutments of Scripture.

Scripture we hotch-potch together, & doe not place it like Pearle and Gold-lace on a garment, heere & there

to adorne, but pile it, and dunge it vp on heapes, without vse or edification. VVe care not howe we mispeake it, so we haue it to speake. Out it flyes East and VVest; though we loose it all it is nothing, for more haue we of it, then we can well tell what to doe withall. Violent are the most of our packe-horse Pulpit-men, in vomiting theyr duncery. Their preachings seeme rather pestilential frenzies, then any thing els. They writhe Texts lyke waxe, and where they enuie, Scripture is theyr Champion to scold, and though a whole month together so they should scold, they woulde not want allegations to cast in one anothers teeth. *Non fuit sic a principio*, I wis it was not so in the Primitiue church, but in our Church euery man will be a primate, euery man will be Lord & King ouer the flock that he feedes, or else he will famish it. Thys is erring from my scope: of the true vse of the Scripture I am to talke.

Scripture, if it be vsed otherwise then as the last seale to confirme any thing, if it be triuially or without necessitie, cald vnto witnesse, it is a flatte taking of the Name of God in vaine. The phrased of Sermons, as it ought to agree with the Scripture, so heede must be taken, that theyr whole Sermons, seeme not a banquet of broken fragments of Scripture: that it be not vsd but as the corner stone, to close vp any building; That they gather fruite, and not leaues: proofes and not phrased onely out of the Bible. As in battaile we vse the weapons and Engines of all Nations, so embattailing our selues against sinne, we must vse the weapons and Arts of all Nations; Scripture must be reserued as the last volley of the victorie. It is the great Ordinaunce which must play vpon our enemies, in the end & chiefe hazarde of the fight. If we refuse with *Demosthenes*, to reserue all our weightie

CHRISTS TEARES

argument still the latter end, like the French-men wee shall fight valiantly at the first, but quaille in the midst.

Scripture is the chiefe power of GOD to saluation. Generals in a pitcht fiede, will not thrust forth their chiefe power first. By little, and little, they will trayne their enemy out of order with light onsets. Hee that will ascend, must from the low valleys creepe vp hygher and higher; with one caper or iumpe, is not the Mountaine of Theology to be scaled. This is it I contende, that Starres haue their thrones of illumination allotted them in the Firmament, as well as the Sunne & Moone: that humaine vvriters haue their vse of reprobuing vices, as well as the Scriptures. It is an easie matter to prayse God, in that wherein hee hath placed the especiall state-house of his praises. Hee which out of the barraineft, and bareft parts of his Lords dominion, shall accumulate and leuy to his Treasury, a greater tribute then he hath out of his richest Prouinces, shall hee not (of all other) doe him the most remunerablest seruice? Malicious and maleuolent are they, that will exclude any one Arte, or Athenian or Romane Author, any one creeping worme or contemptible creature, from bearing witnesse of GOD.

Paule alleaged diuers verses out of Heathen Poets, as out of *Epemenides*, *Aratus*, *Menander*, *Theocritus*: nay, what place is it in the Scripture, where the holie Ghost doth not stoope himselfe to our capacities, by humaine Metaphors & similitudes. Our Atheist we haue in hand, with nothing but humaine reasons will bee rebutted. Vaunt you yee speake from the holy Ghost neuer so, if you speake not in compasse of his fine sences, hee will despise you, and floute you. He hearing euery one (that in the Pulpit talkes affectedly; coldly, crabbedly or absurdly.)

(surdly,) say, Hee talkes from the mouth of God, makes both an obloquy of Gods mouth and the Ministrie. But ill shall his scoffes prosper with him; VVhen hee thinks he hath wonne the greatest prize to his witte, in putting downe God, God in iudgement shall arise and reprove him. At the day of death, and at the day of iudgement, hee shall reprove him; sight-killingly with his clustred browes, and clowde-begetting frownes, he shall teache him, both that he is, and what he is.

Reuerend Ecclesiasticall Fathers, and other speciall-titled Church-substitutes, you it concerneth, your kingdome (by these Atheists) is called in question, in calling Gods kingdome in question. Prosecute with all your authority, these *Porphyrian* deriders. Imitate the Athenians, who committed *Anaxagoras* to pryson, and but for *Pericles*, had put him to death, for writing but a Booke of the Moones eclipses, after by them shee was receiued for a Goddesse. If they so farre pursued the disgrace of a feyned Goddesse, be you twise as zealous, in reuenging the disparagement of the true and euer-lyuing God.

Proclaime disputations, threaten punishments, bee vehement in your Sermons: whatsoeuer you write or speake, intende it against Atheisme. Atheisme hath ouer-spread vs, our ouer-throw, your ouer-throwe it will be, except (in time) you prevent it. Fall *England*, fare-well peace, woe-worth our VVeale and tranquillitie, if Religion bids vs fare-well. Our house shall be left desolate vnto vs, for Christ of vs is left desolate and forsaken.

The fourth sonne of Pryde, is Discontent, which whomsoeuer it thoroughly enhabith, it carrieth cleane away to extreames. If it light on a poore man that hath

no meanes to prosecute it, it ennteth him of presentlie. If on a man of puissance, (be he not more then mother-witted circumspect,) to him and his family it is no lesse fatall. Generally it is groundd on pryde, as when a man taketh vnto him a minde aboute his byrth or fortune, and is not able to goe through with it. VVhen hee hath resolved to prize himselfe thus great, and so great, & some man (as proude as himselfe) comes and vnderbids him, and out-braues him. And thirdly, when (on iust demerits) hee hath builded but meane hopes, and those not onely die in the dust, but hys iust demerits indignly draw vnto him vniust hatred. For such is great mens manner; any one that is troublesome to them; or that they are indebted to, and cannot well recompence, they come to hate deadly.

There is a Discontent, proceeding from a natural melancholie humoutr, or caused by surfet or misdiet. Some by ouer-studying, come to be discontent and dogged. I haue knowne many, whom shrewd or light huswiues to theyr wiues, vnthrif obstinate chyldren, sutes in Lawe ouer-ruled by Letters from aboue, haue caused to languish, and droue away in discontent. The fruites of Discontent, are bannings, cursings, secrete murmurings, out-rage, murder, iniustice, all which are high treasonous trespasses against God.

The deuill is the Father of Discontent. One of the greatest miseries of the damned, shall be discontent. Nothing so much prouoketh God to iudgement, as discontent. Hee destroyed the chyldren of Isræll, whiles the meate was in their mouthes, in the VVildernes, for murmuring or being discontent: theyr discontent was sayd to afflict him. Many a tyme and oft haue they afflicted me, euen from my youth vp, saith *Dauid* in Gods person, speaking

speaking of theyr repyning at the waters of strife. Therefore whosoever is discontent, with any crosse or calamitie the Lord layeth vppon him, afflicteth God, and must looke for speedy confusion. Nothing in this life reuengeth he so much as it. Hence it is so many stabbe, hang; and drowne themselves, and thereby endaunger their own soules beyond mercy. It is the grievouest sentence God can pronounce against man, as to be his owne Executioner: whereby it appeareth, that Discontent is the grievouest sinne that man can commit.

VVhen did you euer heare of any but the discontented man, that offered violence to himselfe? VVhat is the sinne against the holy Ghost, (which *Augustine* concludeth to be nothing, but *Desperatio morientis*, to gyue vp a mans soule in despayre,) but a speciall branch of discontent. VVherfore did our Sauour thunder forth such a terrible woe against the causers of offence, or discontent, but that it was the most heynous scourge-producing transgression of all others?

Ionas the Lords annoynted Prophet, for he was discontent, and grudged when he should haue bene sent vnto *Ninui*, had a torment like hel (for the time) inflicted vpon hym. In the VVhales belly, full of horror, dispaire, finche and darknes, three dayes and three nights hee was shut. Hardly can GOD abstaine from throwing any man downe into Hell, that is vpbraidingly discontent. As the merry man (of all other,) best thriuerth in that he goes about, so the discontented man (of all other,) is most fore-spoken, and vnluckie in hys enterprises. Fewe discontented men shall you obserue, that gyue vp the ghost in theyr bedds.

There is a Discontent contrary to Pryde, which is most pleasing to GOD: which is, when a man grieues,

CHRISTS TEARES

and is discontent, because he cannot chuse but sinne and rebell against God. As also when he is wearied, and discontent with the vanities of the world. So was the *Breacher*, when he cryed, *Vanity of vanities, & all thing is vanitie.*

There is a tollerable Discontent likewise, which *Dauid* and *Iob* had, when they complained that the Tabernacles of Robbers did prosper, and they were in safetie that prouokt God. But so little of this true discontent is there in *London*, that (almost) there is no content in it, but in robbing and prouoking God. *Sinne is no sin,* (saith an auncient Father,) *except it be voluntary, and wee take a content in committing it.* VVho is there that oppresseth, committeth adultery, is prodigall, sweareth or forsweareth, but taketh a content in committing it? There wee place content, where we should take vp discontent, and there are we discontent, where wee shoulde repose our whole gladnes and felicity. VVe are discontent, if wee heare our sinnes ryp vp sharply. VVe are discontent, if we be detained in the seruice of God, but halfe an houre extraordinary. VVe are discontent, if we be constrained to gyue to the poore. Euery man heerein *London*, is discontent with the state wherein hee liues. Euery one seeketh to vndermine another. Not two of one trade, but as they are of one trade, enuy one another. Not two conioyned in one office, but ouerwhart & emulate one another, and one of them vndoes what the other hath done.

The Court is the true kingdom of discontent. There Pryde raigning most, Discontent cannot chuse but be a hanger on. No conspiracie, or warre (ciuil or outward) but first springeth from dycontent. VVhat makes a number of our wanton wiues in *London*, conspyre the deaths

deaths of theyr old doting husbands, but the discontent of a death-cold bed? Discontent makes Hereticks. Discontent is the cause of all the Traytors beyond Sea. Discontent, caused *Ieruselems* house to be left desolate vnto her. Discontent (*& London,*) will be thy destitution, if thou takest not the better heede.

The fift Sonne of Pryde, is Contention, which beeing the youngest sonne hee hath, is harder to bee yoked or kept in, then any of the other foure. It is euer in Armes, neuer out of brabblements. Looke what Ambition, Vaine-glory, Atheisme, Discontent, shal consult or deuise, it enacteth, and goes thorowe with. It is the Lawyers lyuing, the Hereticks foode, the Swizers house and Lande. No Crowne but hee challengeth a share in. No Church but hee will be of. On words, amphibologies, æquiuocations, quiddities and quantities, he stands. Hee hunteth not after truth, but strife. He coueteth not so much to ouer-come, as contend.

These two lyttle words, *Ex* and *Per*, (as *Cornelius Agrippa* hath obserued,) held the Greeke & Latine Churches play, many yeeres together; they litigiously debating, whether the holy Ghost proceeded of the Father and the Sonne, or not of the Sonne, but of the Father by the Sonne. So thys word *Nisi* in thys sentence, *Nisi manducaueritis carnem*, sette all the Counsaile of *Basill* in an vproare. Thys word *Donec*, as, *Ioseph non agnouit uxorem suam donec*, *Ioseph* knewe not hys wife vntill, caused the *Antidicomariatans*, and *Eludians*, to denie the perpetuall virginity of the Virgine *Mary*. VVith a thousand such errors, Contention rayseth his Kingdome.

Our Diuines in these dayes, (though they yet retaine many contentions of the olde Churches,) haue founde out certaine newe ones of theyr owne. They contende
about

about standing and sitting, about formes & substances, about prescription and confuſion of prayers. They argue, *An ater sit contrarius albo*; whether it bee better to weare a white Surpleſſe, or a black gowne, in miniſtring the Sacraments? VVhich is like the conflict in Rome, betwixt the *Augustine* Fryers and the vulgar Chanons, whether *Augustine* did weare a blacke VVeede vppon a white Coate, or a white VVeede vppon a blacke Coate. Lyke the Geometritians, they ſquare about poynts and lynes, and the viter ſhew of things. As, this poynt is too-long, thys poynt is too-short, thys figure is too-much affected, thys lyne runnes not ſmooth, thys ſillogiſme limpeth. As Preachers, they labour not to ſpeake properly, but intricately. In ſteade of Bread, they gyue the chyl dren of theyr Miniſtry, ſtones to throwe at one another: and in ſtead of Fiſh, Serpents to ſling one another. In the 13. of *Mathew*, the Sower that went forth to ſow, ſcattered ſome ſeede by the High-way ſide, which the Foules of the ayre peckt vp: not vnlike to them, whoſe Hawkes and Field-sports, peck vp all the ſeedes of Chriſtianity that ſhould be ſowne in theyr harts; And a myllion of others, whoſe eyes the Foules of the valley pecke out, before the ſeede of ſaluation can haue any rooting in theyr ſoules.

Other ſeede the Sower ſcattered amongſt ſtones, and the Sunne ariſing, it withered for want of earth, reſembling theſe ſtony ſtreetes of *London*, where nothing will ſpring vp but oppreſſion, auarice, and infidelity. Other ſeede he diſperſt amongſt thornes, and the thornes crept aloft and choked it. To thoſe thornes I compare theſe thorny Contentioners, that choake the VVord of God, with fooliſh controuerſies, and friuolous queſtions. Euen as the ſpyrite ledde our Saujour aſide into the VVilderneſſe

derneſſe to bee tempted, ſo are there wicked ſpyrits of Contention amongſt vs, that leade men aſide into the woods and ſolitary places, to be tempted. Let any (bee he the verieſt block-head vnder heauen,) raiſe vp a faction, and he ſhall be followd & ſupported. Engliſhmen are al for innouatiō, they are cleane ſpoiled if once in 20. yeres, they haue not a new faſhion of religion. Somtimes *Vitia ſunt ad virtutem occaſio*, Contention is the occaſion of ſeeking out the truth: but our Contentions (for the moſt part,) are the ſeeking to proue truth, no truth, after ſhee is once founde out: and preferring probability before manifeſt verity. VVe will not try her by her Peeres, (which are the beſt expoſitors,) and auncient Fathers, but by the litterall Law, eyther not expounded, or newe expounded, without any Queſt of Church decretals or Cannons.

VVe re it not that in reprobuing Contention, I might haply ſeeme contentious, I woulde wade a little farther in thys ſubieſt. Yet it were to no end, ſince fire the more it is ſtyrred vppe, the more it burneth: and hereſie, the more it is ſturd and ſtroue with, the more vntoward it is. Nought but ſharpe diſcipline, is a fitte diſputant with ſnarling Scismaſtiques. The Iſraelites, for they rooted not out the remnant of the Gentile Nations frō amongſt them, they were as goades in theyr ſides, and thornes in their noſtrils: ſo if wee roote not out theſe remnants of Scismaſtiques from amongſt vs, they will be as goades in our ſides, and thornes in our noſtrils. *Melius eſt vt pereat vnus, quam vt pereat vnitas*: It is better that ſome fewe perriſh, then vnity perriſh.

London, beware of Contention, thou art counted the nurſing-mother of Contention. No Sect or Scisme but thou affordeſt Diſciples to. If thou beeſt too greedie of

innouation and contention, the sword of inuasion and ciuill debate, shall leaue thy house desolate vnto thee.

Nowe come I to the Daughters of Pryde, whereof Disdaine is the eldest.

Disdayne is a vice, in comparison of which, Ambition is a vertue. It is the extreame of Ambition. It is a kind of scorne, that scorneth to be compared to any other thing. None are more subiect vnto it then fayre women, for they disdaine any one shoulde be helde as fayre as they. They disdaine any should goe before them, or sit aboute them. They disdayne any shoulde be brauer then they, or haue more absolute pennes enttaynd in theyr pray-ses then they. Thys woman disdaines any but she, should carry the credite of wit: another, that any shoulde sing so sweet as shee; a thyrd, that any should sette forth the porte and maiestie, in gate and behauiour like vnto her. Onely for disdaine and preheminence, theyr Husbands and theyr Loues, they draw sundry times into neuer dated quarrels.

Such disdayne and scorne was betwixt the wiues of *Jacob*, *Rachell* and *Leah*, because the one had chyldren, and the other none. Such disdayne was betwixt *Sarah* and *Hazar*. There was a disdaine or shouldring amongst the Disciples, who should be greatest. *Iosephs* Brethren, disdained theyr Father should loue hym, better then he did them. *Dines* disdayned *Lazarus*. In *London*, the rich disdayne the poore. The Courtier the Cittizen. The Cittizen the Countyman. One Occupation disdayneth another. The Merchant the Retayler. The Retayler the Craftsman. The better sort of Craftsmen the baser. The Shoomaker the Cobler. The Cobler the Carman. One nyce Dame, disdaynes her next neighbour shoulde haue that furniture to her house, or dainty dishe or deuise, which

which she wants. Shee will not goe to Church, because shee disdaines to mixe herselfe with base company, and cannot haue her close Pue by herselfe. Shee disdaines to weare that euery one weares, or heare that Preacher which euery one heares. So did *Ierusalem* disdain Gods Prophets, because they came in the likenesse of poore men. Shee disdayned *Amos*, because he was a keeper of Oxen, as also the rest, for they were of the dregges of the people; But theyr disdayne prosperd not with the, theyr house for theyr disdayne, was left desolate vnto them. Amos. i.

London, thy house (except thou repents) for thy dysdayne, shall be left desolate vnto thee.

The second Daughter of Pryde, is Gorgeous attyre. Both the Sonnes and Daughters of Pride, delight to goe gorgeously. As *Democritus* sette vp hys brazen shield against the Sunne, to the intent that (continually gazing on it,) he might with the bright reflection of his beamy radiation, seare out hys eyes, and see no more vanities, so sette they theyr ritch embroydred sutes against the Sunne, to dazle, daunt and spoyle poore, mens eyes that looke vpon them. Lyke Idols, not men, they apparraile themselves. Blocks and stones by the Panims & Infidels, are ouer-gilded, to be honored and worshipped: so ouer-gilde they themselves, to bee more honoured and worshipped.

The women would seeme Angels heere vpon earth, for which (it is to be feared) they will scarce lyue wyth the Angels in heauen. The ende of Gorgeous attyre, (both in men and women,) is but more fully to enkindle fleshly concupiscence, to assyst the deuill in lustful temptations. Men thinke that women (seeing them so sumptuously pearled & bespangled,) cannot chuse but offer

CHRISTS TEARES

to tender theyr tender soules at theyr feete. The weomen, they thinke, that (hauiug naturally cleere beauty, scorchingly blazing, which enkindles any soule that comes neere it, and adding more Bauiues vnto it of lasciuious embolstrings,) men should euen flash their harts, (at first sight,) into the purified flames of theyr faire faces.

Euer since *Eua* was tempted, and the Serpent preuailed with her, weomen haue tooke vpon them, both the person of the tempted, and the tempter. They tempt to be tempted, and not one of them, except she be tempted, but thinks herselfe contemptible. Vnto the greatness of her great Grand-mother *Eua*, they seeke to aspire, in being tempted and tempting. If not to tempt, and be thought worthy to be tempted, why dye they & diet theyr faces with so many drugges as they doe, as it were to correct Gods work-manship, and reprove him as a bungler, and one that is not his crafts Maister? VVhy ensparkle theyr eyes with spiritualiz'd distillations? VVhy tippe theyr tongues with *Aurum potabile*? VVhy fill theyr faces with fresh colours? Euen as Roses and flowers in VVinter, are preserved in close houses vnder earth, so preserve theyr beauties, by continuall lying in bed.

Iust to Dinner they will arise, and after Dinner, goe to bedde againe, and lye vntill Supper. Yea, sometimes (by no sicknes occasioned) they will lye in bedde three dayes together: prouided euery morning before foure a clock, they haue theyr brothes, & theyr Cullises, with Pearle and Gold sodden in them. If haply they breake theyr houres, and rise more earlie to goe a banquetting, they stande practising halfe a day with theyr Looking-glasses, how to peirce and to glaunce, and looke alluringly

ringly amiable. Theyr feete are not so wel framed to the Measures, as are theyr eyes to moue and bewitch. Euen as Angels are painted in Church-windowes, with glorious golden fronts, besette with Sunne-beames, so beset they theyr fore-heads on eyther side, with glorious borrowed gleamy bushes; which rightly interpreted, shold signifie beauty to sell, since a bush is not else hanged forth, but to inuite men to buy. And in *Italy*, when they sette any Beast to sale, they crowne his heade with Garlands, and be-deck it with gaudy blossoms, as full as euer it may sick.

Theyr heads, with theyr top and top gallant Lawne-baby caps, and Snow-resembled siluer curlings, they make a playne Puppet stage of. Theyr breasts they embuske vp on hie, and theyr round Roseate buds immodestly lay foorth, to shew at theyr handes there is fruite to be hoped. In theyr curious Antick-wouen garments, they imitate and mocke, the VVormes and Adders that must eat them. They shew the swellings of their mind, in the swellings and plumpings out of theyr apparayle. Gorgeous Ladies of the Court, neuer was I admitted so neere any of you, as to see how you torture poore olde Time with spunging, pynning and pounsing: but they say, his sicke you haue burst in twaine, to make your Periwigs more eleuated arches of.

I dare not meddle with yce, since the Phylosopher that too intentiuelly gaz'd on the starres, stumbled & fell into a ditch: and many gazing too immoderately on our earthly starres, fall in the end into the ditch of all vncleanesse. Onely thys humble caueat let me giue you by the way, that you looke the deuill come not to you, in the likenes of a Tayler or Painter; that howe euer you disguise your bodies, you lay not on your colours so thick,

CHRISTS TEARES

that they sincke into your soules. That your skinnnes being too white without, your soules be not al black within.

It is not your pinches, your purles, your floury jaggings, superfluous enterlacings, and puffings vppe, that can any way offend God, but the puffings vppe of your soules, which therein you expresse. For as the byting of a bullet, is not that which poysons the bullet, but the lying of the Gunpowder in the dint of the byting: so it is not the wearing of costly burnisht apparraile, that shall be objected vnto you for sinne, but the pryde of your harts, which (like the Moath) lyes closely shrouded amongst the thrids of that apparraile. Nothing els is garish apparraile, but Prydes vicer broken forth. How will you attyre your selues, what gowne, what head-tyre will you put on, when you shall lyue in Hell amongst Haggas and deuils?

As many jagges, blysters and scarres, shall Toades, Cankers and Serpents, make on your pure skinnnes in the graue, as nowe you haue cuts, jagges or rayfings, vp on your garments. In the marrow of your bones syakes shall breede. Your morne-like christall countenaunces, shall be netted ouer, and (Masker-like) cawle-visarded, with crawling venomous wormes. Your orient teeth, Toades shall steale into theyr heads for pearle; Of the ielly of your decayed eyes, shall they engender them young. In theyr hollowe Caues, (theyr transplendent iuyce so pollutionately emplayd,) shelly Snayles shall keepehouse.

O what is beauty more then a wind-blowne bladder, that it should forget whereto it is borne. It is the foode of cloying-concupiscence lyuing, and the substance of the most noysome infection beeing dead. The Mothers
of

of the iustest men are not freed from corruption, the Mothers of Kings and Emperours are not freed frō corruption. No gorgeous attire (man or woman) hast thou in thys world, but the wedding garment of fayth. Thy winding-sheete shall see thee in none of thy silks or shyning robes; To shew they are not of God, when thou goest to God, thou shalt lay them all of. Then shalt thou restore to euery creature, what thou hast robd him of. All the Leases which dust let out to life, at the day of death shall be returned againe into his hands. In skinnes of beastes *Adam* and *Eue* were clothed, in nought but thyne owne skinne, at the day of Iudgement shalt thou be clothed. If thou beest more deformed, then the age wherein thou diedst shold make thee, the deuill shall stand vp and certifie, that with paynting & phisicking thy visage, thou so deformedst it; VVherto God shall reply, VVhat haue I to doe with thee, thou painted sepulcher? Thou hast so differenced & diuorced thy selfe from thy creation, that I know thee not for my creature.

The print of my finger thou hast defaced, and wyth Arts-vanishing varnishment, made thy selfe a changeling from the forme I first cast thee in; Sathan take her to thee, with blacke boyling Pitch, rough cast ouer her counterfeite red and white: and whereas she was wont, in Asses mylke to bathe her, to engraine her skyn more gentle, plyant, delicate and supple, in bubling scalding Lead, and fatty flame-feeding Brimstone, see thou vn-cessantly bathe her. VVith glowing hote yrons, singe and sucke vp that adulterized sinfull beauty, where-with she hath branded herselfe to infelicity.

O female pride, this is but the dalliance of thy doome, but the intermissiue recreation of thy torments. The greatnesse of thy paynes I want portentous wordes to portray.

portray. VVherein soeuer thou hast tooke extreame delight and glory, therein shalt thou be plagued with extreame & despitous malady. For thy flaring frounzed Periwigs, lowe dangled downe with loue-locks, shalt thou haue thy head side, dangled downe with more Snakes then euer it had hayres. In the moulde of thy braine, shall they claspè theyr mouthes, and gnawing through euery parte of thy scull, ensnarle their teeth amongst thy braines, as an Angler ensnarleth his hooke amongst weedes.

For thy rich borders, shalt thou haue a number of discoloured Scorpions rould vp together, and Cockatrices that kill with their verie sight, shall continually stand spirting fiery poyson in thine eyes. In the hollowe Caue of thy mouth, Basiliskes shall keepe house, & supply thy talke with hyssing when thou strivest to speake. At thy breasts (as at *Cleopatras*) Aspisses shall be put out to nurse. For thy Carcanets of pearle, shalt thou haue Carcanets of Spyders, or the greene venomous flies Cantharides. Hels torments were no torments, if inuention might conceite thē. As no eye hath seene, no eare hath heard, no tongue can expresse, no thought comprehend, the ioyes prepared for the Elect, so no eye hath seene, no eare hath heard, no thought can comprehend, the pains prepared for the reiected.

VVeomen, as the paines of the deuils shal be doubled, that goe about hourelie tempring, and seeking whom they may deuoure, so except you soone lay holde on grace, your paines in hell (aboue mens) shal be doubled, for millions haue you tempted, millions of men (both in soule & substaunce) haue you deuoured. To you, halfe your husbands damnation (as to *Euab*) will be imputed. Pryde is your naturall sinne, that woman you account as common,

common, which is not coy & proude. VVoman-head, you deeme nothing els, but a disdainfull maiestick carriage. Beeing but a ribbe of man, you will thinke to ouer-rule him you ought to be subiect too. VVatch ouer your pathes, looke to your waies, least the Serpent (long since) hauing ouer-maistred one of you, ouer-maister all of you, one after another. Banish Pride from your Bours, and the lineall discentes of your other sinnes are cut of, you will seeme Saints and not women. But for you, men woulde nere be so proude, nere care to goe so gorgeously. Nere fetch so many newfangles from other Countries, you haue corrupted them, you haue tempted them, halfe of your pride you haue deuided with them. No Nation hath any excesse, but they haue made it theirs. Certaine glasses there are, wherein a man seeth the image of another, & not his owne: those glasses are their eyes, for in thē they see the image of other Countries, and not their owne. Other Countries fashions they see, but neuer looke backe to the attyre of their fore-fathers, or consider what shape their own Country shold giue them.

Themistacles put all his felicitie, in beeing discended from a noble lynage. *Simonides*, to be well-beloued of his people or Cittizens. *Antistines*, in renoune after hys death. *Englishmen* put all their felicitie in going pompously and garishly: they care not how they impouerish their substance, to seeme rich to the outwarde appearance. VVhat wise man is there, that makes the case or couer of any thing, richer then the thing it selfe which it containeth or couereth? Our garments, (which are cases and couers for our bodies,) we compact of Pearle and golde, our bodies, themselves, are nought but clay and putrification.

If (as the case or couer of any thing, keepes it frō dust or from soyling,) so our costly skinne-cases, could keepe vs from consuming to dust, or beeing sinne-soyled, it were some-what: but they (contrariwise) resolue into dust, they are no Armour against old age, but such as are harmed by olde age. They weare away with continuance, euen as Time doth weare and fore-weike vs; Our soules they keepe not from sinne-soyling, but are the onely instruments, so to soile and sinne-eclipse them. They are a second flesh-assisting prison, and further corrupting weight of corruption, cast on our soules, to keepe them from soaring to heauen.

Decke our selues how we will, in all our royaltie, wee cannot equalize one of the Lillies of the fielde, as they wither, so shall we wanze and decay, and our place no more be found. Though our span-long youthly prime, blossomes foorth eye-banqueting flowers, though our delicious gleaming features, make vs seeme the Sonnes and Daughters of the Graces, though we glister it neuer so in our worne-spunne robes, and golde-florisht garments, yet in the graue shall we rotte: from our redolentest refined compositions, ayre pestilenzing sincks, and breath-choking poyfnous vapours shall issue.

England, the Players stage of gorgeous attyre, the Ape of all Nations superfluities, the continuall Masquer in our-Iandish habilements, great plenty-scanting calamities, art thou to awaite, for wanton disguising thy selfe against kind, and digressing from the plainnesse of thine Auncesters. Scandalous and shamefull is it, that not anie in thee, (Fishermen & Husbandmen set aside) but lyue aboue their ability and birth; That the outward habite, (which in other Countries is the only distinction of honour,) shoulde yelde in thee no difference of persons:

that

that all thy auncient Nobilitie, (almost,) with this gorgeous prodigalitie, should be deuoured and eaten vppe, and vp-starts inhabite their stately Pallaces, who from farre haue fetcht in this varietie of pride to entrappe and to spoyle them. Those of thy people that in all other things are miserable, in their apparraile will be prodigal. No Lande can so vnfallibly experience this Prouerbe, *The hood makes not the Moncke*, as thou: for Tailers, Seruing-men, Make-shifts and Gentlemen, in thee are confounded. For the compasment of brauery, we haue the will robbe, steale, cosen, cheate, betray theyr owne Fathers, sweare and for-sweare, or doe any thing. Take away brauerie, you kill the hart of lust and incontinencie. VVherefore doe men make themselves braue, but to riot and to reuell? Looke after what state theyr apparraile is, that state they take to them and carry, and after a little accustoming to that carriage, perswade themselves they are such indeede.

Apparraile more then any thing, bewrayeth his wearers minde. All sorts couet in it to exceede. Olde age I exclude, for that couets nought but gold couetise. None (in a manner) fore-cast for their soules, they suffer them to goe naked, with no good deeds will they cloth them. They let them freeze to death for want of the garment of faith: they famish and starue them, in not supplying them with ghostly cherishment. O soule, of all humaine parts the most diuine and soueraignest, of all the rest art thou the most despicable and wretched? Not any part of the bodie, but thou consultest and carest for. To euerie part is thy care more auailable then thy selfe. Impart but the tenths of it on thy selfe, be not more curious of a wimple or spot in thy vesture, then thou art of spotting and thorow-stayning thy deere bought Spyrit, with ten

CHRIST'S TEARES

thousand abominations. VVhiles the good Angell of mercy, stirres about the blood-springing Poole of ex-piation, haste thou to bathe in it. Thou canst not bathe in it effectually, vnlesse thou strippe thy selfe cleane out of the attyre of sinne. All gorgeous attyre, is the attyre of sinne.

The frayle flesh wherein thou art inuested, is nothing but a sin-battred Armour, with many strokes of temp-rations assaulted and brused, to breake in to thee & sur-pryse thee. VVatch & pray, that thou be not surprised. In vaine is thy prayer against sinne, except thou watchest also to preuent sinne. VVe heere in *London*, vvhath for dressing our selues, following our worldly affayres, dy-niug, supping, and keeping company, haue no leysure; not onely not to watch against sinne, but not so much as oncẽ to thinke of sinne. In bedde, wiues must question their Husbands about house-keeping, and prouiding for their children and familie. No seruice must God expect of vs, but a little in Lent, & in sicknes and aduersity. Our gorgeous attyre, we make not to serue him, but to serue the flesh. If he were pleased with it, why did they euer in the old Law, (when they presented themselues before him, in fasting and prayer,) rent it of theyr backs, & put on course Sack-cloth and ashes? No lifting vppe a mans selfe that God likes, but the lifting vp of the Spyrite in prayer.

One thing it is for a man to lift vp himselfe to God, another thing to lift vp himselfe against God. In pranc-king vp our carcases too proudly, we lift vp our flesh a-gainst God. In lifting vp our flesh, we depresse our Spy-rites. *London*, lay of thy gorgeous attyre, and cast downe thy selfe before God in contrition and prayer, least hee cast thee downe in his indignation into hell-fire.

Greeuouly

Greeuouſly haſt thou offended, and tranſgreſſed againſt his diuine maieltie, in turning that to pryde, which was allotted thee for a puniſhment. His vworkmanſhype thou haſt ſcorned, and counted imperfect without thine owne additions put to it. Thou haſt cōtended, to bee a more beautifull Creator and repoliſher of thy ſelfe, then hee. His owne workmanſhippe thou haſt made him out of loue with, by altering & deforming it at thy pleaſure. There is no workman, that regardeth or eſteemeth his owne workmanſhip, after it is tranſlated and tranſpoſed by others. Except thou quickly vndoeſt and with-draweſt all thy ouer-working, he will (in wreakfull recompence that thou haſt ſo diſgrac't him,) alter thee, deforme thee, translate thee, tranſpoſe thee, and leaue thy houſe deſolate vnto thee.

The laſt Daughter of Pride, is Delicacie, vnder which is contained, Gluttony, Luxury, Sloth, & Security. But properly, Delicacie is the ſinne of our *London* Dames. So delicate are they in their dyet, ſo dainty and pulling fine in theyr ſpeech, ſo typtoe-nyce in treading on the earth, as though they walke vpon Snakes, and feard to tread hard, leaſt they ſhoulde turne againe. Theyr houſes, ſo pickedly and neatly muſt be trickt vp and tapiſtred, as if (like *Abraham* or *Lot*,) they were to receiue Angels. The floare vnder foote, glifteringly rubbed and glaſed, that a Jew (if he ſhould behold it,) would ſuſpect it for Holy ground.

Nothing about them, but is wealth-boaſtingly, & elaborately beautified: onely theyr ſoules they keepe poore and beggerly. *Iob* ſcrapt his ſores with a potſhard, if they haue any ſore, or noyſome maladie about them, they will ouer-gilde it, and make it ſeeme more amiable then any other parte of they body. Theyr habitations, they

CHRISTS TEARES

make so resplendent and pleasurable on earth, that they haue no mind to goe to heauen. Into heauens pleasures they cannot see, for their eyes are dazeled with terrestriall delights. Those that will haue their harts thorowlie enflamed, with the ioyes of the worlde to come, must place no ioy in this world, nor frame to themselves anie object that may too much cōtent. They must haue something euer-more to amate and check their felicity, and wyth Macedon *Phillip*, to remember them of mortallitie.

Delicacy is nought but the art of security, and forgetting mortallitie. It is a kind of Alchymical quintessensing a heauen out of earth. It is the exchaunging of an eternall heauen, for a short, momentary, imperfect heauen. Blessed are they, that by pining and excruciating their bodies, lyue in hell heere on earth, to auoyd the hell neuer ending. Many of the Saints and Martyrs of the Primitive Church, when they might haue spent theyr daies in all affluence and delicacy, and lyu'd out of gunshot of misery, haue notwithstanding, tooke vnto them the contemptiblest pouerty that might be.

They haue abandoned all theyr goods and possessions, and in the VVildernesse conuersed with pennury and scarcity, to beate downe and keepe vnder theyr rebellious flesh. Some of them haue drunke puddle water, and fed on the lothsomest things that might be, to bring their affection out of loue with this transitory infelicitie. Some of them haue grated and rawed theyr smooth tender skinned, with hayre shirts and rough garments, that they might liue in vncessant smart, & take no ease or rest in this life, where no rest or ease is to be taken vppe, but onely a watch-mans lodge, to tarry in for a nyght: or such a house as the Moath buildeth in a garment.

Others

Others all naked, on sharpe shreds of broken flint, & fragmēts of potsheards, haue spread theyr weary limbes, that lust in theyr sleepe might not assaile them. Holy *S. Ierome*, in the Desert thou builts thee a Cell, to liue out of the haunts of concupiscence, where parched & broiled in Sommer, with the raging beames of the Sunne, & quiuering and quaking in VVinter, all riued and weather-beaten, with the sharpe dryuing shours, & freezing Northren-winde, thou drunkenst no kind of liquor, but the Ice-chylled water from the cold Fountaine, nor eats any meate but tough dried rootes. On the bare ground thou lodgedst, and with abstinence and want of sleepe, lookedst pale and wanne. Thys didst thou to mortifie thy insurrectiue masse of corruption. This didst thou to teach mortification & sobriety, to these licentious times of ours.

No course doe we take to mortifie the Lawe of our members: all mortification, we censure by the name of superstition. our fasts are no fasts, but preparatiues to E-uening feastes: our mourning is like the mourning of an Heyre, who then laughs inward, when hee weepes most outward. It is not prayer alone may kill the olde man in vs, eyther it must be sanctified and assisted with fasting & abstinence, or it cannot cast out a spyrit of such might. It is heauenly policie as well as humane policie, to weaken our enemy before we fight with him. VVee must weaken our enemy & Gods enemy, the flesh, with abstinence and fasting, before wee fight with him, or els he will be to strong for vs.

Physitions minister Purgations before they apply any Medicine. Surgions lay Corsiues to any wounde, to eate out the dead-flesh ere they can cure it. Abstinence and fasting, are as Corsiues to eate out the dead-flesh of gluttony,

CHRISTS TEARES

gluttony, drunkenries, and concupiscence in our loynes, which so projected and eaten out, Christ is that kind Samaritan that will come and bind vp our wounds, & carrie vs home with him, to his house or Kingdome euerlasting. Thus much of Delicacy in generall, nowe more particularly of hys first branch, Gluttony: which if any Country vnder heauen be culpable of, *England* is.

All our friendship & curtesie, is nothing but gluttony. Great men shew their state and magnificence in nothing so much as gluttony. The byrth day of our Sauour, his Resurrection and Ascension, wee honour onely with gluttony. How many Cookes, Apothecaries Confectioners, and Vintners in London, grow pursie by gluttonie? Vnder Gluttony, I shrowde not onely excesse in meate, but in drinke also. Our full platters and our plentiful cuppes, vnapt vs to any exercise of Christianitie or prayer. VVe doe nothing but fatten our soules to Hell-fire. Our bodies we bumbast and balist with engorging diseases. Diseases shorten our daies, therefore whosoever englutteth himselfe, is guilty of hys owne death & damnation.

Prou. 21.

Ierom. ad
Eustoch.

Qui diligit epulas (sayth Salomon,) *in egestate erit.* Hee that loueth dainty fare, shall feele scarcity. *Venter maro astuans dispumat libidinem*, The belly abounding with wine and good cheere, vomiteth forth lust. Gluttony were no sinne, or not so heynous as it is, dyd it not pluck on a number of other heynous sinnes with it: or that wee so engorging our selues, infinite of our poore bretheren, hungerd & staru'd not in the streetes, for want of the least dish on our Tables. Very largely haue I inueighed against this vice elsewhere, wherefore heere I will trusse it vp more surcinct; Text vpon text I coulde heape, to shewe the inconuenience of it. In *London* I could

could exemplify it by many note-worthy specialities, but in so dooing, I shoulde but lay downe what euery one knowes, and purchase no thanke for my labour.

To my iourneys end I haste, & discend to the second continent of Delicacie, which is Lust or Luxury. In complayning of it, I am afrayd I shall defile good words, and too-long detayne my Readers. It is a sinne that nowe serueth in *London*, in steade of an after-noones recreation. It is a trade, that heeretofore thrived in hugger-mugger, but of late dayes, walketh openly by day light, like a substantiall graue Merchant. Of hys name or profession, hee is not ashamed: at the first beeing askt of it, he will confesse it. Into the hart of the Citty is vncleanesse crept. Great Patrons it hath gotte: almost none are punisht for it that haue a good purse. Euery queane vaunts herselfe of some or other man of Nobility.

London, what are thy Suburbes but licensed Stewes. Can it be so many brothel-houses, of salary sensuality, & fixe-penny whoredome, (the next doore to the Magistrates) should be sette vp and maintained, if brybes dyd not bestirre them? I accuse none, but certainly iustice some-where is corrupted. VVhole Hospitals of tenne times a day dishonested strumpets, haue we cloystred together. Night and day the entrance vnto them, is as free as to a Tauerne. Not one of them but hath a hundred retayners. Prentises and poore Seruaunts, they encourage to robbe theyr Maisters. Gentlemens purses and pockets, they will diue into and picke, euen whiles they are dallying with them.

No Smithfield ruffianly Swashbuckler, will come of with such harsh hell-raking othes as they. Euery one of them is a Gentlewoman, and eyther the wife of two husbands, or a bedde-wedded Bride before shee vvas

CHRISTS TEARES

tenne yeeres old. The speech-shunning sores, and sight-ircking botches of theyr vnfatiate intemperance, they will vnblushingly lay foorth, and iestingly brag of where euer they haunt. To Church they neuer reparaire. Not in all theyr whole life would they heare of GOD, if it were not for their huge swearing and forswearing by him.

I am halfe of beliefe it is not a reasonable soule, which effecteth motion and speech in them, but a soule imitating deuill, who (the more to despise God,) goes and enlyueth such licentious shapes, and (in them) enacteth more abomination and villany, then hee coulde in the euillest of euill functions, which is, in deuilling it simply. I wonder there is any of these shee retayling bodie-traffiquers, which when a man commeth to try the, will easily credite him to be a man, & not rather suspect hym to be a forme-shyfting deuill, disguised in mans lykenesse. Vtterly are they giuen ouer to the deuill, and he is theyr God, since they serue him & not God. VVith many of their mercenary predecessors, in the proportion of men, haue deuils had carnall copulation. A guilty conscience hath occasion to distrust euery thing.

Sathan would thinke it a dishonour to him, if hee should not tempt & winne vnto him, those who weake-witted man can tempt and winne vnto him. Neuer will they resist sathans temptations, that cannot resist the temptations of a fleshly tongue. In a damnable state are you, ô yee excrementall vessels of lust. In selling your bodies to sinne, you sell them to the deuill, and with a little money hee buyes them at your hands from Christ, that payd so deere a pryce for them. Halfe a Crowne or litle more, (or some-times lesse,) is the sette pryce of a strumpets soule. The deuill needeth neuer to tempt her, when

when for so small a value he may haue her. VVee hate and cry out against them, that like Turkes and Moores sell their Christian bretheren as slaues: how much more ought wee to hate & cry out against them, that sel themselves and their soules vnto sinne as slaues? Those skin-playstring Painters, (of whom in the treaty of gorgeous attyre we dilated,) doe not so much alter Gods image, (by artificiall ouer-beautifying theyr bodies,) as these doe, by debasing themselves to euery one that brings coyne.

Ere they come to forty, you shall see them worne to the bare bone. At twenty their liuely colour is lost, theyr faces are sodden & perboyld with French surfets. That colour on their cheekes you behold superficializd, is but sir Iohn whites, or sir Iohn Red-caps liuery. The Alchemist of Quicksiluer, makes gold. These (our openers to all commers,) with quickning & conceiuing, get gold. The soules they bring forth, at the latter day shall stande vp and giue euidence against them. The deuill to enfranchise them of hell, shall doe no more but produce the misbegotten of theyr loynes. Those that haue beene daily Fornicatresses and yet are vnfruitfull, hee shall accuse of ten thousand murders, by confusion of seedes, and barrayingn theyr wombes by drugges. There is no such murderer on the face of the earth as a whore. Not onely shall she be araigned and impeached, of defeating an infinite number of Gods images: but of defacing and destroying the moulde, wherein he hath appointed them to be cast.

To whom much is giuen, of them shall much bee required. God hauing giuen them excellent gifts of beauty & wit, requireth at theyr hands excellent increase of the, which when he shall find contrary, he will cnouert the excess

of his graces and gyfts, to the exceſſe of ſcourges & curſes. Tell me you diſſolute harlots, what increaſe do you render to God of your wits or your beauties, but wantonneſſe? The vnworthieſt are you of life, of anie that liue. All your life time you doe nothing but ſpoyle others, and ſpoyle your ſelues. You marre your mindes & your beauties both at once, by putting them out to bad uſes. VVhat are you but ſincks and priures to ſwallow in mens filth?

If God (as in *Eſay*) ſhould aſke our watch-man the deuill, *Cuſtos, quid de nocte?* VVatchman what ſeeſt thou? what ſeeſt thou in *London* by night? He would answer, I ſee a number of whores making men drunke, to coſen them of theyr money. I ſee others of them, ſharing halfe with the Baudes their Hoſteſſes, & laughing at the Punies they haue lurchd. Others, meeting with their cutpurſe Paramours in the darke, to whom they deliuer what they haue beene getting all day from a dozen. I ſee reuelling, dauncing, and banquetting till midnight. I ſee a number of wiues cockolding their husbannes, vnder pretence of going to their next neighbours labour. I ſee Gentlewomen, baking in their painting on their faces, by the fire, and burning out many pounds of Candle in pinning their treble rebaters, when they wil not beſtow the ſnuffe of a light on looking on anie good Booke. I ſee theft, murder and conſpiracie, following their buſines verie cloſelie. VVhat would you haue more? Thoſe whom the Sunne ſees not in a month together, I nowe ſee in their cuppes and their iolitie.

VVell conceited was that Italian, who writ the Supplication to Candle-light, earneſtly deſiring her by writing, to diſcloſe vnto him, the rare ſecretes ſhee ſawe in her Emperie.

One Iudgement-day is scarce enough for GOD, to take the confession alone of Candle-light. He had neede of a night of iudgement as well as a day; to endite the sinners of the night.

Provident Iustices, to whom these abuses redresse appertaineth, take a little paines to visite these houses of hospitality by night, and you shall see what Courtes of good fellowship they keepe. Hoysse vppe Bandes in the Subsidie booke, for the plentie they liue in, is princelie. A great office is not so gainefull, as the primpallship of a Colledge of Curtizans. No Merchant in riches, may compare with those Merchants of maiden-head, if their female Inmates were not so fleeting & vncertaine. Thys is a trick amongst all Baudes, they will faine themselves to be zealous Catholiques: and whereas they dare not come to Church, or into any open assembly, for wondering and howting at, they pretend scrupulosity of conscience, and that they reframe onely for religion. So if they be imprisoned or carried to Bridewel for their baudrie, they giue out they suffer for the Church.

Great cunning doe they ascribe to their arte, as the discerning (by the very countenance) aman that hath Crownes in his purse: the fine closing in with the next Iustice, or Aldermans deputy of the ward: the winning loue of neyghbours round about, to repell violence, if haply their houses shoulde be enuironed, or any in them proue vnruilie, (being pilled and pould too vnconscionably.) They fore-cast for back-doores, to come in and out by vndiscouerd. Slyding windowes also, and trappe-bordes in floars, to hyde whores behind and vnder, with false counterfet panes in walls, to be opened and shut like a wicket. Some one Gentleman generally acquainted, they giue his admission vnto, sans fee, & free priuiledge:

CHRISTS TEARES

thence-forward in theyr Nunnery, to procure them frequentance. Awake your wits, graue authorized Lawe-distributers, and shew your selues as insinuatine subtil, in smoaking this Citty-sodoming trade out of his starting-holes, as the professors of it are in vnderpropping it. Eyther you doe not, or will not discend into their deepe-iugling legerdemaine. Any excuse or vnlikely pretext goes for payment. Sette vppe a shoppe of incontinencie who so will, let hym haue but one letter of an honest name to grace it. In such a place dwels a wise woman that tels fortunes, and shee (vnder that shadowe,) hath her house neuer empty of forlorne vnfortunate Dames, married to olde husbands.

In another corner, enhabiteth a Phisition and a Coniurer, who hath corners and spare Chambers to hyde carion in, and can coniure vp an vnphiscall drabbe at all times. In a third place, is there a grosse-pencild Painter, who works all in oyle-colours, & vnder colour of drawing of pictures, drawes inore to his shady Pauilion, then depart thence pure Vestals. Lodge these Baudes any suspicious Gentlewoman, and being askt what shee is, (be she young and braue,) they will aunswer, that shee is an Esquires or Knights daughter, sent vp to be plac't with I wote not what Lady or Countesse. Bee shee of middle yeeres, shee is a widdow that hath sutes in Lawe here at the Tearme, and hath beene a long Counsaile table petitioner. Be shee but ciuilly plaine, and in her apparraile cittizinizd, shee is the good-willes Nicce, or neere Kinswoman.

Thus haue they euasions for all obiections, and are neuer (lightly) brought in question, but when they breake and iarre with their neighbours. Monstrous creatures are they, meruaile is it fire from heauen consumes
not

not *London*, as long as they are in it. A thousand partes better were it to haue publique Stewes, then to let them keepe priuate Stewes as they doe. The worlde woulde count me the most licentiate loose strayer vnder heauen, if I shoulde vnrippe but halfe so much of their veneriall machauielisme, as I haue lookt into. VVe haue not English words enough to vnfold it. Positions & instructions haue they, to make theyr whores a hundred times more whorish and treacherous, then theyr owne wicked affects (resigned to the deuils disposing,) can make them. VVaters and receipts haue they to enable a man to the acte after hee is spent, dormatiue potions to procure deadly sleepe, that when the hackney he hath payde for lyes by hym, hee may haue no power to deale wyth her, but shee may steale from hym, whiles he is in his deepe memento, and make her gayne of three or foure other.

I am weary of recapitulating theyr rogerie. I woulde those that shoulde reforme it, woulde take but halfe the paynes in supplanting it, that I haue done in disclosing it. Repent, repent, you ruines of intemperaunce, recouer your soules though you haue sudded your bodies. Let not your feete bee fast locked in the myre of pollution. Meditate but what a brutish thing it is, howe short lasting, and but a minute contentiue. If you should lende it (from the beginning to the ending,) but sutable descriptionate politure, or if with your eyes, you coulde but view the meeting of venums, I know it wold worke in some of you an abiuiring dislike.

Consider but what lothsome things are engendred of the excesse of it, and how the sotile (which was made to mount vpward,) in the heate of it descends downward. Sinne enough of your selues (weomen) haue you, you neede

neede haue no sinne put into you. Your flesh of the own accord, will corrupt faster then you would, though you corrupt it not before his time, with inordinate carnall fluttilhnes. Make not your bodies stincking dungeons for diseases to dwell in: imprison not your soules in a sinck.

To you men, this admonition I will giue, be prodigal any way, rather then giue a whore an earnest pennie of her perdition. *Salomon* sayth, *Qui nutrit scortum perdit substantiam*, Hee that keepeth a harlot, squandreth hys substance. *Paule* saith, *Qui fornicatur in corpus suum peccat*, He which committeth fornication, sinneth against hys owne flesh. In the *Acts* it is sayde, *Abstinete vos a fornicatione*, Abstaine from fornication. In the *Epistle to the Galathians*, *The workes of the flesh, are adultery, fornications, &c.* In the *Epistle to the Ephesians*, *No whoremonger, adulterer, or conetous person, shall enter into the Kingdome of heauen.* *Hebrues* the 13. *Adulterers God will iudge.* *Deuteronomy* the 23. *There shall not bee a harlot of the Daughters of Israell.* *Mathew* the tenth, *VVhom God hath ioyned, let no man seperate.* An adulterer goes betwixt, or seperates whom God hath ioyned. *Cam cetera possit. Deus, &c.* VVhen God can doe all things els, he cannot restore a Virgin after she is defloured. *Lasa pudicitia*, sayth *Ouid*, *deperit illa semel*, Chastitie beeing once scarred, is neuer salued.

Agamemnon defiling *Brisis*, his wife *Clitemnestra* playd false with *Egistus* in the meane time. On the other side, *Vlisses* thunning the enchauntments of *Circes*, the sweet descant of the Syrens, and immortality of *Calisso*, to liue with his constant wife *Penelope*, shee (notwithstanding all the gallant troupes of Grecian woers enticements, that in her house kept a standing court a long time,) kept herselfe

herselfe chaste for him twenty yeeres. *Solon* ordained that the adulterer should be put to death. The tale of *Selencus* & his sonne is stale. I haue made my booke too great already, onely in displaying the sinnes of *London*. VVho soeuer they be that haue soules, and woulde in no meanes haue them miscarry, let them remember that of *S. Augustine*, *In pollutione anima fit tota caro*, In adulterie or fornication, the soule is made all flesh, & is wholie employde in impouerishing and debilitating the flesh. *Quidam dixit olim, diues eram dudum, sed tria mee fecerunt nudum, alea, vina, venus, tribus his factus sum egenus*. There was a man sayd late, hee was in ritch estate, but 3. things haue vndone hym, froward Dice, VVine, and VVeomen: onely from these three things, all his confusion springs.

The thyrd deriuatiue of Delicacie, is sloth, of which I will say a word or two, and so shake hands with all the Sonnes and Daughters of Pride. Security the last deuident of Delicacy, it includeth in it: for Security is nothing but the effect of Sloth, therefore will I handle both vnder one. It is a sinne which is good for nothing, but to be Dame Lecheries Keeper when she lyes in. Hee or shee that is possessed with Sloth, is slow in good works, slowe in comming to Sermons, slowe in looking after thrift, slow in resisting temptations, slowe in defending any good cause. And of these fore-slowers it is sayde, Those that be neyther hote nor cold, I will spue them out of my mouth. *Reucla*, the 3.

There is a certaine kind of good sloth, as to be slowe to anger, slowe to iudgement, slowe to reuenge. But there is a sloth vnto iudgement, which is also an ill sloth. As when a poore mans cause hangs so long in Court ere it can be decided, that through the Iudges sloth hee is

CHRISTS TEARES

Iob, 6.

vndone with following of it. There is a sloth also in punishing sinne, as when Magistrates will haue theyr eyes put out with gyfts, and will not see it, but winck at it, till they be broad-waked with the generall cry of the Common-wealth. There is a sloth of Souldioury, as of those that come from the warres, and will not fall to any thing afterward, but cosen, begge and robbe. There is a sloth of the Ministry, as of those that after they be Beneficed, will neuer preach. *Doth the wild Asse bray, saith Iob, when he hath grasse, or loweth the Oxe when he hath fodder?* No more doe a great sorte of our Diuines after they haue lying. They haue learned to spare theyr tongues against they are to plead for greater preferment. So haue a nūber of Lawyers learned to spare theyr eares, against golden Aduocates come to pleade to them. They cannot heare except their eares be rubd with the oyle of angels: they must haue a spurre to prick on an old dogge, a few Spur-Rials to remedy deafnes.

Esay, 30.

Others there are (though not of the same order) that can neuer heare, but when they are flattered, & they cry continually to their Preachers, *Loquere nobis placentia, Loquere nobis placentia*. Speake to vs nothing but pleasing things. And euen as *Archabius* the Trumpeter, had more giuen him to cease thē to sound, (the noise that he made was so harsh,) so wil they giue them more to cease then to sound, to corrupt them then to make them sound, to feede their sores then to launch thē. The noise of iudgements which they pronounce, soundeth too harsh in theyr eares. They must haue *Orphens* melodie, whō the *Ciconian* weomen tore in peeces, because with his musique, hee corrupted and effeminated theyr men. *Guido* saith, There are certaine deuils that can abide no musick, these are contrary deuils, for they delight in nothing but the

Guido in musica.

the musique of flattery. Mouing words please them, but they heare them but as a passion in a play, which maketh them rauishtly melancholy, and nere renteth the hart.

The Delicacie both of men & women in *London*, will enforce the Lorde to turne all their plenty to scarcity, their tunes of wantonnesse, to the alarums of warre, and to leaue their house desolate vnto them.

How the Lord hath begunne to leaue our house desolate vnto vs, let vs enter into the consideration thereof with our selues. At this instant is a generall plague disperst throughout our Land. No voyce is hearde in our streetes, but that of *Jeremy*, *Call for the mourning women, that they may come and take vp a lamentation for vs, for death is come into our windowes, and entred into our Pallaces.* God hath stricken vs, but we haue not sorrowed, of *Jeremi. 9.* his heauiest correction wee make a iest. VVee are not mooued with that which he hath sent to amaze vs: As it is in *Ezechiell*, *They will not heare thee, for they wil not heare me:* So they will not, nor cannot heare God in his visitation, which haue refused to heare him in his Preachers. *Jeremi. 5.* For your contempt and neglect of hearing Gods Preachers, euen as *S. Iohn Baptist* sayd, *There was one come into the world more mighty then he, that carried his fanne in his hand,* So say I, there is one come into the worlde, more mighty then the word preached, which is, the Lorde in this present visitation: He carrieth his fanne in his hand to purge his Floore. All the chaffe of carnall Gospellers, that are blowne from hym with euery wind of vanity or aduersity, he shall purge from amongst you. *Ezech. 3.*

A time of springing and growing haue we had, nowe is our mercifull Father come to demaunde fruite of vs. The fruite of sayth, the fruite of good works, the fruite of patience and long suffering. If he find no fruite on vs,

CHRISTS TEARES

he will say to vs as hee sayd to the Figge-tree, on which
 Math. 21. 19 he found nothing but leaues, *Neuer fruite growe on thee
 henceforward.* And incontinent it withered, and incont-
 nent Death shall seaze on vs. From the mouth of the
 Lord I speake it, Except in time you conuert, and bring
 forth the fruites of good life, the Kingdome of GOD
 Math. 20. 19 shall be taken from you, and giuen to a Nation bringing
 forth worthy fruits thereof. VVith the two blinde men
 that satte by the High-way side, when Christ came from
Iericho, we haue cryed a long time, *Lord haue mercy vpon
 vs, Lord haue mercy vpon vs, O Sonne of Dauid, haue mer-
 cie vpon vs*: and loe, our eyes haue beene opened, the
 light of the Gospell hath appeared vnto vs; But (like
 those blind-men) after our eyes were opened, after the
 lyght of the Gospell hath appeared vnto vs, we haue re-
 fused to follow Christ.

You Vsurers and Engrossers of Corne, by your hoord-
 ing vp of gold and graine, tyll it is mould, rusty, Moath-
 eaten, and almost infects the ayre with the stinche, you
 haue taught God to hoord vp your iniquities and trans-
 gressions, tyll mouldinesse, putrification and mustinesse,
 enforceth hym to open them: and being opened, they
 so poyson the ayre with theyr ill sauour, that from them
 proceedeth thys perrillsome contagion. The Land is full
 of adulterers, & for this cause the Land mourneth. The
 Land is full of Extortioners, full of proude men, full of
 Ierem. 23. hypocrites, full of murderers. This is the cause why the
 Esay. 24. Sword deuoureth abroad, and the Pestilence at home.
 VVicked deedes haue preailed against vs. *Howe long
 (saith Ieremie) shall the Land moorne; and the hearbes of e-
 uery field wither, for the wickednesse of the Inhabitants that
 dwell therein?* Our Land mournes for the sicknesse, the
 hearbes of the field haue withered for want of raine; yet
 will

will no man depart from his wickednesse. Post ouer the Plague to what naturall cause you will, I positiuely affirme it is for sinne. *For sinne* (said the Lord by the fore-named *Jeremy*,) *I will smyte the inhabitants of Ierusalem,* Ierem, 21,
and man and beast shall die of a great pestilence. I will bring Ierem, 19.
a Plague vpon you, that whosoever heareth of it, his eares shall tingle. Eyther take away the cause, or there is no removing of the effect.

London, thou art the seeded Garden of sinne, the Sea that sucks in all the scummy chanelles of the Realme. The honestest in thee, (for the most,) are eyther Lawyers or Vsurers. Deceite is that which aduanceth the greater sorte of thy chiefest; Let them looke that theyr riches shall rust and canker, being wet & dewed with Orphans teares. The Lord thinketh, it were as good for him to kill with the Plague, as to let them kill with oppression. He beholdeth from on hie all subtile conueiances, and recognisances. He beholdeth how they peruert foundations, and will not bestow the Bequeathers free almes, but for brybes, or for friendship! I pray God they take not the like course, in preferring poore mens chyl dren into theyr Hospitals, and conuerting the impotents mony to theyr private vsury.

God likewise beholdeth, how to beguile a sely young Gentlemant of his Land, they will crouch cap in hande, play the Brokers, Baudes, Apron-squires, Pandars, or any thing. Let vs leaue of the Prouerbe which we vse to a cruell dealer, saying, Goe thy waies, thou art a Jewell and say, Goe thy waies, thou art a Londoner. For then Londoners, are none more hard harted and cruell. Is it not a common prouerbe amongst vs, whē any man hath cosend or gone beyonde vs, to say, Hee hath playde the Merchant with vs? But Merchants, they turne in another

CHRISTS TEARES

way, and say, He hath playd the Gentleman with them. The Snake eateth the Toade, and the Toade the Snaile. The Merchant eates vp the Gentleman, the Gentleman eates vp the Yeoman, and all three do nothing but exclaime one vpon another.

Dan. 2. 23.

The head of *Daniels* Image was of beaten golde, but his feete yron. Our head or our Soueraigne is all golde, golden in her lookes, golden in her thoughts, in her words and deedes golden. VVe her feete or her subiects, all yron. Though for her vertues sake, and the prayers of his dispersed Congregation, God prorogeth our desolation for a while, yet wee must not thinke, but at one time or other, he will smyte vs and plague vs. Hee shall not take away our sinne, because wee will not confesse with *Dauid*, that we haue sinned: or if wee doe so confesse, wee holde it full satisf-actiō for it, without any reformation or amendement. In thys time of infection, we purge our houses, our bodies and our streetes, and looke to all but our soules.

Psalme, 76.
Math. 8,

The *Psalmist* was of another mind, for he said, *O Lord I haue purged and clensed my spirit*. Blessed are they that are cleane in hart, howe euer they houses be infected. There were thē in the heate of the sicknes, that thought to purge and clense theyr houses, by conueying their infected seruants forth by night into the fieldes, which there starued and dyed, for want of reliefe and warme-keeping. Such mercilesse Canibals, (in steade of purging theyr spyrits and theyr houses,) haue thereby doubled the Plague on them and theyr houses. In Grayes-Inne, Clarkenwell, Finsbury, and Moore-fieldes, wyth myne owne eyes haue I seene halfe a dozen of such lamentable out-casts. Theyr Bretheren & their Kinsfolkes, haue offered large summes of money, to gette them conueied
into

into any out-house, and no man would earne it, no man would receiue them. Curling and rauing by the Highway side, haue they expired, & theyr Maisters neuer sent to them, nor succourd them. The feare of God is come amongst vs, and the loue of God gone from vs.

If Christ were now naked and visited, naked and visited should he be, for none wold come neere him. They would rather forswear him and defie him, then come wjthin forty foote of him. In other Lands, they haue Hospitals, whether their infected are transported, presently after they are strooken. They haue one Hospitall, for those that haue been in the houses with the infected, and are not yet tainted: another for those that are tayed, and haue the sores rysen on them, but not broken out. A third, for those that both haue the sores, & haue them broken out on them. VVe haue no prouision but mixing hand ouer heade, the sicke with the whole. A halfe-penny a month to the poore mans boxe, we count our vtter empouering. I haue heardé Trauailers of credite auouch, that in *London*, is not gyuen the tenth part of that almes in a weeke, which in the poorest besieged City of Fraunce is gyuen in a day. VVhat is our religion, all avarice and no good works? Because we may not build Monasteries, or haue Masses, Dirges, or Trentals sung for our soules, are there no deeds of mercy that God hath enioyned vs?

Our dogges are fedde with the crumbes that fal from our Tables. Our Christian bretheren are famisht, for want of the crumbes that fall from our Tables. Take it of me rich-men expressly, that it is not your owne which you haue purchast with your industry: it is part of it the poores, parte your Princes, parte your Preachers. You ought to possesse no more, then will moderately sustaine
your

your house and your family. Christ gaue all the victuall he had, to those that flocked to heare his Sermons. VVe haue no such promise-founded plea at the day of al flesh, as that in Christs name we haue done almes-deeds. How would we with our charity, sustaine so many mendicant orders of Religion, as we heere-to-fore haue, & as now at thys very houre beyond Sea are, if wee cannot keepe and cherrish the casuall poore amongst vs ? Neuer was there a simple liberall relieuer of the poore, but prospered in most things he went about. The cause that some of you cannot prosper, is, for you put out so little to interest to the poore.

No thank-worthy exhibitions, or reasonable pensions, will you contribute to maymd Souldiours, or poore Schollers, as other Nations doe, but suffer other Nations with your discontented poore, to Arme themselues against you. Not halfe the Priestes that haue beene sent from them into *England*, had hether beene sent, or euer fledde hence, if the Crampe had not helde close your purse strings. The lyuings of Colledges, by you are not increased, but diminished: because those that first rayfed them, had a superstitious intent, none of vs euer after, will haue any Christian charitable intent.

In the dayes of *Salomon*, gold and siluer bare no price. In these our dayes, (which are the dayes of sathan,) nought but they beare any price. God is despised in comparison of them. *Demas* forfooke Christ for the worlde, in this our deceasing couetous world, *Demas* hath more followers then Christ. An old Vsurer that hath nere an heyre, rakes vp thirty or forty thousande pounds together in a hutch, will not part with a penny, fares miserably, dyes suddainly, and leaues those the fruites of hys niggardize, to them that neuer thanke him.

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He that bestoweth any thing on a Colledge or Hospitall, to the worlds end shal haue his name remembred, in daily thanksgyuing to God for him : otherwise hee perrisheth as the Pellitory on the wall, or the weede on the house toppe, that groweth onely to wither ; Of all his wealth no good man reaping any benefite, none but Canckers, prysons, and bard Chestes, liue to report hee was ritch. Those great bard Chestes hee carries on hys backe to Heauen gates , and none so burdened , is permitted to enter.

There is no Male of any kinde , hath apparance of breastes but man, and hee hauing them, giues no sucke with them at all. Such dry-nurses are our English Cormogeons, they haue breasts, but giue no suck with them. They haue treasure innumerable, but doe no good with it. All the Abbey-lands that were the abstracts from impertinent almes, nowe scarce afforde a meales meate of almes. A penny bestowed on the poore, is abridged out of house-keeping. All must be for their Chyldren that spend more then all. More prosperous chyldren should they haue, were they more open handed. The Plague of God threatens, to shorten both them and theyr children, because they shorten theyr hands from the poore. To no cause referre I this present mortality but to couetise.

Let couetise be enlarged out of durance, the infected ayre will vncongeale, and the wombes of the contagious Clowdes will be censed. Pray and distribute you gorbellied Mammonists, without prayer and distribution, or almost thinking of GOD, haue you congested those resulgent masses of substance. VVith the distribution of them, (if you looke for saluation,) your soules must you raunsome from Belial. And fortunate are you,

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if with tedious intercessions and prayers, you may gette your raunsome accepted of. Nothing of all your drosse (going downe into the earth) shall you take with you: you shal cary no more hence, *Nisi parua quod urna capit*, but a Coffyn and a winding-sheete.

Psalme, 75,

They haue slept theyr sleepe, saith *David*, and all the men of riches, haue found none of their treasure in their owne hands after theyr sleepe was ended. Poore men, to you I speake, (for ritch men haue theyr Country Granges to flye to from contagion,) humble your soules with fasting and prayer. *Elias* and *Moyse*, by their fasting and prayer, were filled with the familiarity of God. Entreate the Lord that he would passe ouer your houses, as in Egypt hee past over the houses of the Israelites first-borne: Beseech him, with the *Gerazens*, (into vvhose Heardes of Swine the deuils were sent,) to depart (with his heauy iudgements) out of your quarters. Though he seemeth a little to sleepe, (as when hee was on the Sea with his Disciples, and the tempest arose,) yet if you awake him with your out-crying prayers, as the Apostles did, saying: *Lord saue vs, Lord saue vs, or wee perrish*, hee will commaund the windes and the Sea, controule the contagion and the sicknes, and make a calme ensue, heale euery disease and languor amongst you.

Psalme, 77,

In the day of my trouble, (saith the fore-named propheticall King,) *I sought vnto the Lorde, my sore ran & ceased not in the night, my soule refused comfort. I did thinke vpon God, and was troubled, I prayed, and my spyr it was ful of anguish.* Let vs seeke vnto the Lorde in like sorte, let our soules refuse comfort, let vs thinke vpon him & be troubled, let vs pray, and fill our spyrits ful of anguish, til such time as he turneth our affliction from vs. If wee be not thus troubled, if our spyrits bee not possessed with an-

guish,

guish, but we make a sport and flea-byting of his fearefull visitation, and thinke (without our prayers) the season of the yeere will cease it, hee will sende a rougher stringed scourge amongst vs, a desolation that shall furrow deeper in our sides, and roote out the memoriall of vs.

If (saith the Apostle to the Hebrewes,) they escaped not which refused him that spake on earth, much more shall they not escape, that turne away from him that speaketh to them from heauen. Now it is that God speaketh to vs frō heauen, now if wee turne away from him, or will not turne to him, there shall not one of vs escape. Hebr. 12.

In the time of *Gregory Nazianzene*, (if wee may credite Ecclesiasticall recordes,) there sprung vp the direfullest mortality in Rome, that man-kinde hath beene acquainted with: scarce able were the lyuing to bury the dead, and not so much but their streets were digged vp for graues; VVhich this holy Father (with no little cō-miserate hart-bleeding) beholding, commanded all the Clergie (for hee was at that time their chiefe Bishop) to assemble in prayer and supplications, & deale forcinglie beseeching with God, to intermit his furie and forgiue them. For all this, not any whit it abated, hee tooke no pittie on them. There-with that reuerend Pastor, (entranced to hell in his thoughts for the distresse of his people,) caused al the Citizens young and old, to be called foorth theyr houses, and attende him in a howling procesion. Vppe and downe the streetes, from one end of the City to the other he ledde them, and Preachers (as Captains ouer multitudes) were sette to direct & encourage them in their Inuocations and Orizons. Foure dayes together, in this feruent exercise he detained thē. In those places where the mortality raged most, a stande

would hee make halfe a day, and with reiterated sollicitings, and prostrate voyce-crazing vehemencie, breake ope a broad clowde-dispersing passage, to the throne of mercy.

The foure dayes concluded, and that with their bel-
lowing clamors, and breast-embolning sighes, they had
enforced a sufficient breache in the Firmament, there
appeared a bright sunne-arraied Angell, standing with a
reaking bloody sword in his hand, in the chiefe gate of
theyr City, which (they comming neere) in all theyr
sights, on hys arme hee wiped and put vp: and (in that
very instant) throughout the City, the plague ceased.
Some (peraduenture) may take exceptions against the
certainty heereof, but if we will authorize any thing in
the Romaine or Ecclesiasticall histories, we must ascribe
truth as well vnto this. I would see him that could giue
me any other reason but thys, of the building of the yet
extant gate and Castle of *S. Angelos*, on both which, the
Angell with hys sworde drawne is artificially engrauen.
True, or not true, the example can doe no harme: VVe
will not betoo hastie to imitate it.

In stead of humbling our selues after this manner, and
wearying God with our cryes and lamentations, wee fall
a drinking and bousing, & making iestes of his frowning
castigation. As Babes smyle and laugh in theyr sleepe, so
we (surprised with a lethargy of sinne,) do nothing but
laugh and iest in the midst of our sleepe security. VVe
scoffe and are iocund, when the sworde is ready to goe
through vs. On our wine-benches we bidde a *Fico* for
tenne thousand Plagues.

Him as a timorous milke-soppe we deride, that takes
any antidote against it. Vpon the poynt of Gods sword
wee will runne as he is in stryking: rush into houses that
are

are infected, as it were to our face him. *My sonne* (sayth Hebr. 12, 5, the Apostle,) *despise not the chastisement of the Lorde.* The Lordes chastising wee thinke to escape, by despyling it. *Quod in communi possidetur ab omnibus negligitur.* That which is disperst, of all is despised. *Est tentatio adducens peccatum, et tentatio probans fidem.* There is a temptation leading to sinne, and a temptation trying our sayth. The temptation of this our visitation, hath both ledde vs to sinne, and tryed our sayth. It hath ledde vs to sinne, in that it hath hardned our harts, & we haue not humbled our selues vnder it as wee should. It hath tryed our sayth to be a presumptuous and rash sayth, and that it is built on no firme foundation. *Blessed is the man,* saith *Iob,* *whom God correcteth.* Cursed are we, for God correcteth vs, and we regard it not.

As the holy Ghost willeth vs, not to despise the chastising of God, so he wold haue vs not to faint when we are rebuked of him, and thereof hee giueth a reason, *For whom the Lord loueth, he chastiseth, and he scourgeth e- uery Sonne he receiueth.* As there be drunken despylers of Gods present chastisement, so are there them that faynt too much vnder it: that thinke it lyes not in the Lordes power to restore them: that no prayers or repentaunce may repriue them; that imagine, (since GOD in thys world hath forsooke them,) he wil for euer forsake thē. Thus they argument against themselues, He that denieth ys a small request, of the prolongment of a fewe earthlie dayes, he will surely stoppe his eares, when in a greater fute (for the life eternall) we shall importune him.

O no; foolish men you erre, though long life on earth be a blessing, yet it followes not by contradiction, that GOD curseth all those whose dayes hee shortens. Many except theyr dayes were shortned, wold neuer be

Y. 3.

saued.

saued. Many in theyr prime and best yeres, are raugh
hence, because the world is vnworthy of them, and they
are more worthy of heauen, then the world. The good
King *Iosias*, was taken away in his youth. Our Saviour
was takē vp in his best youthly age. Others for their sins,
the Lord by vntimely death punisheth in this world, that
they may be absolued in the world to come. A large
account of them shall he demaund, to whom he lendeth
long life. VVhom God chastiseth or cutteth of, hee lo-
ueth, halfe his account he cutts of. Euery son hee scour-
geth that he receiueth.

Heb. 12. 8. 9.

Hath GOD chastised or scourged such a man by the
sicknes, he is not a greater sinner then thou who he hath
not chastised, but he loueth him better then thee, for in
his chastising, he hath shewed more care ouer him then
he hath ouer thee. Few men defamed with any notori-
ous vice, can I heare of, that haue dyed of this sicknesse.
God chastiseth his Sonnes and not bastards. No Sonnes
of God are we, but bastards, vntill we be chastened. The
Fathers of our earthly bodies, for a few dayes chastise vs
at theyr pleasure, but God chastiseth vs for our profite,
that we may be partakers of his holines. The Fathers of
our earthly bodies, though they beate vs and chastise vs,
yet cannot (for all the payne they put vs to,) enseofe vs
in glory perpetuall: for howe shoulde they doe that for
vs, which they cannot doe for themselues? Onely be-
cause they are to benefite vs, with a litle transitory chaife,
they tyrannise and raigne ouer vs: and therefore more
austere are they to keepe vs in obedience, for we should
not (after theyr death) lauishly mispende the labours of
theyr parsimony.

The guerdon they giue vs, (for all theyr inflicted
sorrow and smart,) is that which they must leaue in spite
of

of their harts, & cannot themselues keepe any longer. They giue vs place, that in selfe-same sort we may gyue place to others. But God our Redeemer, Chastiser and Father, corrects vs, that wee may receiue no corruptiue inheritaunce, (such as in this life we receiue, by the wayning of our earthly Fathers,) but a neuer fayling inheritance, where we shall haue our Father himselfe for our inheritaunce.

O what a blessed thing is it to bee chastised of the Lord. Is it not better (ô *London*) that God correct thee, and loue thee, then forbear thee, and forsake thee? He is a iust God, and must punish eyther in thys life, or in the lyfe to come. Though thou considerest onely the things before thee, yet he being a louing fore-seeing father for thee, and knowing the intollerablenesse of the neuer quenched Fornace (which for sinne he hath prepared,) will not consent to thine owne childish wishes, of winking at thee heere on earth, (where though he did spare thee, thou shouldst haue no perfect tranquillity,) but with a short light punishment, acquitteth thee from the punishment eternall, & eternally incomprehensible torments.

When Preachers threaten vs for sinne, with thys adiunct eternall, as paynes eternall, eternall damnation, eternall horror and vexation, we heare them as words of course, but neuer diue right downe into their bottomlesse sence. A confused modell and misty figure of Hell haue we, conglomerate in our braynes, drowisly dreaming that it is a place vnder earth, vncessantly vomiting flames like *Aetna*, or *Mangiball*, and fraught full of fire & Brimstone, but we neuer follow the meditation of it so farre, (were it nothing els,) as to thinke what a thing it is to lyue in it perpetually.

It

It is a thousand thousand times worser, then to be staked on the toppe of *Aerna* or *Mongiball*. A hundred thousande thousande times more then thought can attract, or supposition apprehend. But eternally to liue in it, that makes it the hell, though the torment were but trifling. Signified this word eternal, but some fixe thousand yeeres, (which is about the distance from *Adam*,) in our comprehension it were a thing beyond mind, inso-much as wee deeme it an impatient spectacle, to see a Traytour but halfe an houre groning vnder the Hangmans hands. VVhat then is it, to liue in threescore times more griding discruciamment of dying, a yere, a hundred yeere, a thousand yeere, fixe thousand yeere, sixty thousand yeere, more thousandes then can be numbred in a thousand yeeres; so much importeth this word eternal, or for euer.

Though all the men that euer God made, were hundred handed like *Briareus*, and shoulde all at once take pennes in theyr hundred handes, and doe nothing in a whole age together, but sette downe in Figures & characters, as many myllions or thousands as they could, so many millions or thousands could they neuer set down, as this worde of three sillables *Eternall*, includeth, an Ocean of ynce would it draw dry to describe it. Hell is a circle which hath no breakings of, or discontinuing. Hence blasphemous VVitches and Coniurers, whē they they raise vp the deuill, drawe a ringed circle all-about hym, that he should not rushe out and oppresse them: as also to humble & debase him, in putting him in mind by that circle, of the eternall circle of damnation, wherein God hath confined and shut him. VVhat dullards and block-heads are wee, that hearing these tearmes of hell and eternall, so often sounded in our eares, sound them so shallowly,

shallowly, or if we found them as we shold, are no more confounded with them? It should seeme we are not too much terrified with them, when for an houres pleasure, (which hath no taste of true pleasure in it,) we will dare them both to theyr vtmost.

Foules of the ayre, though neuer so empty stomackt, flye not for foode into open Pit-fals. *Qua nimis apparent retia vitat auis*, Too open snares, euen simple birdes doe shunne. No Beast of the Forrest, spying a gin or a trap layd for him, but eschewes it. VVe spy and fore-see the Pyt-fal, the Nette, the Ginne, the Trappe, that sathan (our old entrapper) layes for vs, yet wilfully wee (without any flattering hope of foode, without any excellent allurements to entice vs, or hunger to cōstraine vs,) with full race, will dart our selues into them. Yeathough Christ from the skyes, hold out neuer so moouing lures vnto vs, all of them (Haggard-like) wee wit turne tayle to; and haste to the yron fist, that holds out nought but a knyfe to enthrill vs.

O if there were no heauen, me thinkes (hauiug that vnderstanding we ought,) we should forbear to sinne, if it were but for feare of hell. Our Lawes, with nothing but proposed penalty, from offending cohibite vs, they allow no rewarde to theyr temperate obseruants: Gods Lawes, (proposing both exceeding rewarde and exceeding penalty,) are euery day violated and infringed. Eyther wee suppose him, not able to execute his Lawes, or that (like one of Romes Epicure Emperors,) he more fauoureth their breakers then obeyers: aduancing men sooner for oppugning then obseruing them. Farre is hee from that mad-braine fondnesse, of his Lawes he is not onely not carelesse, but ieaious and zealous, and to the fourth generation pursueth their neglecters.

None of them he pardons, though for a space he may respite. If he delayeth or respiteth, his delaying or respitting, is but to fetch vp his hand hyer, that he may let it fall on them heauier. His deferring, is the more to infer. Of no ill payment shall he complaine, that hath the wages of his wickednes held from him in this world, to receiue them by the whole summe in Hell. Could the least and sencelessest of our sences, into the quietest corner of hel, be transported in a vision but three minutes, it woulde breede in vs such an agasting terror, and shuyering milke of it, that to make vs more wary of sinne-mixting it, we would haue it painted in our Gardens, our banquetting-houses, on our gates, in our Galleries, our Closets, our bed-chambers.

Againe, were there no hell but the accusing of a mans owne conscience, it were hell, and the profundity of Hel to any sharpe transpercing soule, that had neuer so lytle inckling of the ioyes of heauen, to be seperate fro them; to heare and see tryumphing and melody; and *Tantalus* like, not bee suffered to come neere them, or partake them; to thinke when all els were entred, hee should be excluded. Our best methode to preuent this excluding, or seperating fro Gods presence, is heere on earth (what soeuer we goe about,) to thinke we see him present. Let vs fancy the firmament as his face, the all-seeing Sun to be his right eye, and the Moone hys left, (although hys eyes are farre more fiery pointed and subtile,) that the Starres are but the congemmed twincklings of those his cleare eyes, that the winds are the breath of his nostrils, and the lightning & tempests, the troubled action of hys ire: that his frownes bring forth frost & snowe, and hys smiles faire weather, that the VVinter is the image of the first world, wherein *Adam* was vnparadized, & the fruit-
fostering

foftering Summer, the representation of the feede of womans satisf-ying, for the vnfortunate fruite of lyfe which he pluckt. VWho is there entertayning these diuine allusive cogitations, that hath not God vnremouable in his memory. Hee that hath God in his memorie, and aduanceth him before his eyes euer-more, will be bridled and pluckt backe, from much abusion and bestialnesse. Many sinnes be there, which if none but man should ouer-eye vs offending in, wee would neuer exceede, or offend in. In the presence of his Prince, the disoluest misliuer that lyues, wil not offend or misgouerue himselfe: how much more ought we, (abyding alwaies in Gods presence,) precisely to straighten our pathes? Harde is it when we shall haue our Iudge an eye-witnes against vs. There is no demurring, or exceptioning against his testimony.

Purblind *London*, neyther canst thou see that GOD sees thee, nor see into thy selfe. Howe long wilt thou clowde his earthly prospect, with the misty night of thy mounting iniquities. Therefore hath hee smytten thee and strooke thee, because thou wouldest not belieue he was present with thee. He thought if nothing els might moue thee to looke backe, at least thou wouldest looke back to thy striker. Had it not beene, so to cause thee to looke back & repent, with no crosse or plague would he haue visited, or sought to call thee. He could haue beene reuenged on thee superaboundantly at the day of thy dissolution, & foules general Law-day, though none of thy chyldren or allies, by his hand had been sepulchred. Hys hande I may well terme it, for on many that are arrested with the Plague, is the print of a hand scene, and in the very moment it first takes the, they feele a sencible blow gyuen them, as it were with the hande of some stander by.

by. As Gods hand wee will not take it, but the hande of fortune, the hande of hote weather, the hande of close smouldry ayre. The Astronomers, they assigne it to the regiment and operation of Planets. They say, *Venus*, *Mars*, or *Saturne*, are motiues therof, and neuer mention our sinnes, which are his chiefe procreatours. The vulgar menialty conclude, therefore it is like to encrease, because a Hearneshaw (a whole afternoone together,) sate on the top of *S. Peters* Church in Cornhill. They talke of an Oxe that tolde the bell at *Volwiche*, & howe from an Oxe, hee trans-formed himselfe to an olde man, and from an old man to an infant, & frō an infant to a young man. Strange propheticall reports (as touching the sicknesses,) they mutter he gaue out, when in trueth, they are nought els but cleanly coyned lyes, which some pleasant sportiue wittes haue deuised, to gull them most greselie. Vnder Maister *Dees* name, the lyke fabulous diuinations haue they bruted, when (good reuerend old man) hee is as farre from any such arrogant prescience, as the superstitious spreaders of it, are from peace of conscience.

If we would hunt after signes and tokens, we should ominate from our hardnes of hart, and want of charitie amongst bretheren, that Gods iustice is harde entering. No certainer cōiecture is there of the ruine of any kingdom, then they reuolting from God. Certaine coniec- tures haue we had, that we are reuolted from God, and that our ruine is not far of. In diuers places of our Land, it hath rained blood, the ground hath been remoued, and horrible deformed byrthes conceiued. Did the Ro- mans take it for an ill signe, whē their Capitol was stroo- ken with lightning, how much more ought *London*, to take it for an ill signe, when her chiefe steeple is strooken with

with lightning? They with thunder frō any enterprise were disanimated, we nothing are amated. The blazing starre, the Earthquake, the dearth and famine some fewe yeeres since, may nothing affright vs. Let vs looke for the sworde next to remembrance and warne vs. As there is a tyme of peace, so is there a time of warre. No prosperity lasteth alwaies. The Lord by a solemne oath bound himselfe to the Iewes, yet when they were obliuious of him, he was obliuious of the couenant he made with their forefathers, and left theyr Citty desolate vnto them. Shall he not then, (we starting from him, to whō by no bonde he is tyde,) leaue our house desolate vnto vs? Shall we receiue of God (a long time) al good, and shall we not looke in the end, to receiue of hym some ill? O ye disobedient chyl dren returne, and the Lorde shall

Jerem. 3.

heale your infirmities. Lye downe in your confusion, & couer your faces with shame. From your youth to this day, haue you sinned, and not obeyed the voyce of the Lord your God. Now in the age of your obstinacie, and vngrateful abandonments, repent and be conuerted. VVith one vnited intercessionment, thus reconcile your selues vnto hym.

O Lord our refuge from one generation to another, whether from thy sight shall we goe, or whether but to thee, shall we flye from thee? Iust is thy wrath, it sendeth no man to hell vniustly. Rebuke vs not in thine anger, neyther chastise vs in thy displeasure. VVe haue sinned we confesse, & for our sinnes thou hast plagued vs, with the sorrowes of death thou hast compass vs, & thy snares haue ouer-tooke vs: out of Natures hande, hast thou wrested the sword of Fate, and now slayest euery one in thy way. Ah thou preseruer of men, why hast thou sette vs vp as a marke against thee? VVhy wilt thou breake a

leave driuen to and fro with the wind, & pursue the dry stubble? Returne & shew thy selfe merciful vpon vs. None haue we like *Moyse*, to stand betwixt life & death for vs. None to offer himselfe to die for the people, that the Plague may cease. O deere Lord, for *Ierusalem* didst thou die, yet couldst not driue backe the plagues destinate to *Ierusalem*. No image or likenes of thy *Ierusalem*, on earth is there left but *London*. Spare *London*, for *London* is like the Citty that thou louedst. Rage not so farre against *Ierusalem*, as not onely to desolate her, but to wreake thy selfe on her likenes also. All the honor of thy miracles thou loosest, which thou hast shewed so many and sundry times, in rescuing vs with a strong hand from our enemies, if now thou becommest our enemy. Let not worldlings iudge thee inconstant, or vndeliberate in thy choyse, in so soone reiecting the Nation thou hast chosen. In thee we hope beyond hope. VVee haue no reason to pray to thee to spare vs, and yet haue wee no reason to spare from prayer, since thou hast wil'd vs. Thy will be done, which willeth not the death of any sinner. Death let it kill sinne in vs, and reserue vs to prayse thee. Though thou kilst vs, wee will prayse thee: but more prayse shalt thou reape by preferring then killing, since it is the onely prayse to preferre where thou maist kill. VVith the Leaper we cry out, *O Lorde if thou wilt, thou canst make vs cleane*. VVe clayme thy promise, *That those which mourne shall be comforted*.

Comfort vs Lord, we mourne, our bread is mingled with ashes, and our drinke with teares. VVith so manie Funerals are wee oppressed, that wee haue no leysure to weepe for our sinnes, for howling for our Sonnes and Daughters. O heare the voyce of our howling, withdraw thy hand from vs, & we will draw neere vnto thee.

Come

Come Lorde Iesu, come, for as thou art Iesus, thou art pittifull. Challenge some part of our sinne-procured scourge to thy Crosse. Let it not be sayd, That thou but halfe satisfiedst for sinne. VVe belieue thee to be an absolute satisf-ier for sinne. As we belieue, so for thy merits sake, we beseech thee let it happen vnto vs.

Thus ought euery Christian in *London*, frō the highest to the lowest, to pray. From Gods iustice wee must appeale to his mercy. As the French King, *Frauncis* the first, a woman kneeling to hym for iustice, sayd vnto her, Stand vp woman, for iustice I owe thee, if thou begst any thing, beg for mercy. So if we begge of GOD for anie thing, let vs begge for mercy, for iustice hee owes vs. Mercy, mercy, O graunt vs heauenly Father, for thy mercy.

Luctus monumenta manebunt.







